CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, JANUARY 7, 1843. VOL. XXII.—NO 1

RELIGIOUS MISCELLANY.

For the Register and Observer.

'THE SABBATH WAS MADE FOR MAN.'

The Sabbath was made for the benefit and improvement of man. The suspension of ordinary labor and business one day in seven, or every seventh day, is promotive of human welfare. It contributes to the health and happiness of man. It is designed for our benefit and enjoyment in a natural or physical view. It is probable from Moses, the oldest writer extant, and who Christians and Jews believe was inspired, that the seventh day, the seventh part of time was appointed a Sabbath; or a day of rest from common worldly labor, when the earth was first peopled; and that was also set apart and devoted to religious purposes. That while man was to labor six days, he was to rest on the seventh from servile pursuits, and to sanctify it, by consecrating it to religious duties. And though this law or command is not, strictly speaking, a moral precept, it should not be considered as a mere arbitrary, nor as a ceremonial law. It is most properly a positive law; but designed for human improvement, and conducive to the moral benefit of man. A moral duty, or a command to perform a moral act, and to abstain from an immoral one, is founded in the nature of man, and the will of God. A moral duty may not be suspended, nor an immoral act committed, at any time. A positive law is somewhat different. A mere ceremonial law, we know is. In certain cases, it may be omitted without guilt or sin. And so, according to Christ himself, may be a positive law, in a case of necessity. See xii. Matt. But it is only under a peculiar exigency, that a positive precept can justly be omitted. Because God would not have given it, if it were not proper for us, and for our benefit to observe. Our benevolent Savior has only said he was the Lord of the Sabbath; and he declares that it was designed for the good of man. It is not merely arbitrary or ceremonial.

He observed, though not with the precise and strict form the bigoted Jews did. And his disciples did after him in the early ages of the Church. The Sabbath, or a day of repose every seventh day, is important and beneficial to the physicial nature and powers of man. He is thus recruited, revived, invigorated; and yet on great occasions, he may labor on the Sabbath.

As to the religious or spiritual nature of man, a day of rest from common, worldly labor, to be devoted to duties of piety and worship is still more important. And that this is the object also, is evident, when it is said, 'we should sanctify and hallow it.' So the Jews understood it; so the early patriarchs understood it. And probably, a neglect of this day, in early ages so generally, was the cause of the great degeneracy which prevailed, that the true and only God was forgotten, and idols substituted in his place, by the ignorant.

But it is often said, our Lord gave no command to change the Sabbath from the seventh day to the first; an express precept is required. But is it not evident that Christ himself attended the Jewish Synagogue on their Sabbath? And if it is a *positive* precept to keep one day in seven, and to work six days; if the *spirit* of the precept is to rest every seventh day from labor, and to sanctify it, or consecrate it to religious worship and duties; then it is not in itself important, whether it be the seventh or first day which is observed.

Christ was Lord of the Sabbath; and his disciples observed the first day of the week, and so did their followers; and it is therefore just to conclude they had his authority for it. Every seventh day is now a day of rest, and also a season of religious worship. And thus the good design and good ends of the original institution or command are secured. And of a *positive* precept, that is all we want. The spirit and benefit of it are duly maintained.

It is believed that the Christian Sabbath, or Lord's day, has been well observed, generally, in New England. In the first settlement, perhaps, rather too strictly. But now, most clearly, not with due care and respect. By many, it is now confounded with other days, either in labor or amusement. And, for one, therefore, I rejoice that public attention has been lately called to the subject. It is hoped, the effort will not be in vain, that people are desired to consider the importance of postponing all ordinary world business, and all profane amusements, and of sanctifying the Lord's day. We have become too lax in this respect. Works of necessity and charity demand our attention at all times. But for purposes of profit and recreation, the day ought not to be profaned by a Christian people. Family visits, or exercise so far as health is concerned, may not be strictly prohibited; while parties and meetings expressly for revelling or amusement, or worldly business must be deterogating to public morals, as well as inconsistent with the spirit of our holy religion.

B.

INJURIOUS PRACTICAL CONSEQUENCES OF THE POPULAR DOCTRINE OF THE ATONEMENT.

When men learn to connect the prospect of salvation, not with personal holiness, but with a special and arbitrary election, by which the benefits derived from the sacrifice of Christ are confined to a favored few, by which the Father hath been pleased to manifest his grace in separating to himself a peculiar people, zealous, not of good works, but for the possession of the self-called orthodox faith, while countless multitudes, in themselves not more unworthy of his acceptance, are doomed to endless woe, 'for the praise of his glorious justice,' what must be the effect of such opinions on the affections and feelings of their professors, whether they can or cannot persuade themselves that their own names will be found in the happy list of God's chosen people?

Generally speaking, those who are conscious of an habitual seriousness and regard to religious impressions and principles, such as they are, are sufficiently under the influence of a sanguine temper to be satisfied that they are themselves included in the number of those reserved as objects of Divine grace, and that their own salvation is consequently secure. When this is the case, what is the natural result, but a degree of spiritual pride and self-righteousness, when they compare themselves with their fellow-mortals, and look down upon those who are supposed not to be so favorably distinguished? This assured prospect of their own final salvation, no doubt removes from their minds a heavy load of anxious and distracting fear; but is it not very likely, at the same time, to lull them into a very dangerous security as to their actual state? May not this notion minister but too successfully to the natural indolence of man, in dissuading from the exertions necessary to improvement, and in abetting sinful desires and affections previously contracted against the counsels of temperance and self-control? They who imagine that all the work is done for them—that they are saved by the imputed righteousness of Christ, and by that alone—and that, in point of acceptance with God, the sinner and the saint are perfectly upon a level, must be in danger, I should think, of making themselves fatally easy as to the condition of their souls, and apt to decline those laborious efforts, without which it is in vain to expect that the heart should be made right with God.

On the other hand, what is the condition of those unhappy persons, who, at the same time that they are fully persuaded that these are the doctrines of Scripture, are possessed with the frightful idea that the recording angel has passed them over, and that they are consequently abandoned, without hope of redemption, as objects of infinite wrath and vengeance? Upon their minds the effect or such notions must be most disastrous. Despair, as to their state and expectations, fills them not only with a gloomy recklessness of the consequences of their present conduct, but with an overwhelming terror, passing into hatred, of that God from whom they are persuaded that it is in vain to look for any thing but the workings of his hot displeasure. Even their endeavors to please him (so they are assured by some of those who profess to be the expounders of his will) are only so many 'splendid sins,' and will but aggravate their guilt and condemnation. What may such doctrines and feelings naturally suggest as the most appropriate principle of action? 'Let us eat and drink, for to-morrow we die!'

Nothing is more common than to hear the popular doctrine of satisfaction by the death of Christ represented as being necessary to establish the obligation and authority of the Divine law, and to ensure its due observance. Nevertheless, it appears to me as clear as anything can well be made, either by reason or by experience, that the contrary is not only what might be expected, *a priori*, but actually results from its practical influence. It is contended that, independently of this satisfaction, the righteous and the sinner, the most profligate hardened offender, and he who, doubtless with many imperfections and frequent sins, but with humility, sincerity, an earnest desire and habitual endeavor to improve, regulates his life in conformity to the precepts of God's word, are perfectly on a footing in respect of acceptance in his sight;—that both the one and the other are to rely for their salvation—not on any thing which they have done or can do—but on the merits of Christ arbitrarily imputed to them, and on that alone. From hence it is naturally inferred, (indeed, if I mistake not, it forms a part of the doctrine itself, as it is often formally stated,) that as it is of course just as easy for the Supreme Disposer arbitrarily to elect the one of these characters as the other to be vessels of his grace, so it is just as easy for the one as the other, in a moment of emergency, or at the hour of death, to lay hold on this proffered salvation, to cast himself upon the grace of God as purchased by the death of Christ, and, rejecting all human righteousness as 'filthy rags,' to clothe himself in the righteousness of Christ, by whose merits alone he will be finally admitted to the mansions of the blessed.

If this be a fair statement of the doctrine, and I am not aware that it is liable to any charge of misrepresentation, it seems to open a door to the most dangerous and immoral abuses. When it is admitted, and even contended, that the most inveterate sinner, by a short and compendious process on his death-bed, or when preparing for execution, as the just award and natural close of a career of atrocious crimes, is capable of being suddenly converted—nay, when the extravagant maxim, 'the greater the sinner the greater the saint,' is even countenanced, how can we wonder that many of those who are at present in the enjoyment of health and strength, should go on without scruple in a continued course of vice and indulgence, satisfying themselves with the flattering idea that the danger is very remote, or that if it should unexpectedly arise, they can at all events guard against it when the time comes, by the simple and easy expedient of faith in the meritorious sacrifice of Christ?

That this is, in all respects, a fair practical application of the doctrine in question, I do not at present undertake to maintain. I will only say, that I had rather not be one of those whose duty it was to answer it, when alleged by an acute reasoner determined to persevere for the present in his evil courses,—or by an habitual sinner on his death-bed, as the foundation of Christian hopes, not less bright and sure for him than for the most exemplary and consistent disciple. In fact, I do not see what is to be said against it, or in what way a consistent Calvinist could prove that so pernicious an abuse as this was an unreasonable perversion of his own principles. To insist upon repentance and amendment of life as the indispensable, but the sufficient, condition of acceptance with God, seems a much more effectual way of securing the honor and due observance of the Divine law, than such 'smooth preaching' as this; and much more likely to awaken and alarm the sinner in due time, that he may depart from the error of his ways. Indeed, if we look around us, we shall see but too many and forcible reasons for thinking that this conjecture is verified by experience. When we see repeated instances of criminals, whose abandoned lives have at length brought them to an ignominious end upon the gallows, represented as 'having made their peace with God,' as 'dying in the assured hope of salvation, through the merits of Christ, who had washed away their sins in his blood,' and in short described, and that by grave and pious divines, (I am constrained to add, in perfect consistency with the professed principles of their own system), as having been 'converted' and as departing in good hope of eternal life; and when we hear the same persons declare from the pulpit, that obedience to God's laws does not in itself afford any ground of hope to the disciples of him who said 'He that hath my commandments and keepeth them, he it is that loveth me,' what other inference is it possible for any one to draw than this, that a life of practical holiness and virtue is a matter of perfect indifference; and how can we be surprised that the motives to the Christian life held out by religion, when urged and enforced by those who maintain doctrines like these, should be listened to with comparative indifference, and should display so little of their natural efficacy to reclaim the sinner from the error of his ways? The children of this world will be glad enough to have a doctrine of this sort promulgated by grave and reverend authorities, and will accept with high satisfaction the apology for vice which it so evidently appears to furnish. They will listen with no small pleasure, when that righteousness which they have no inclination to cultivate is thus vilified as filthy rags, (by a strange perversion of the prophet's expression,) and represented as in no way instrumental to man's salvation. It is much easier thing to believe, and to persuade ourselves that the requisitions of the law have been fulfilled by another, than to comply with the conditions of repentance and amendment. For these reasons it is far from being a subject of surprise with me that doctrines of this description, so well adapted to soothe the apprehensions of man, without alarming him with a just sense of his present danger, and to gratify him with a prospect of the possibility of earning salvation without the laborious and irksome condition of personal holiness, are both very popular, and of very weak efficacy in promoting a reformation of the heart and life.

God forbid that I should suppose that any considerable number of the preachers of these doctrines regard them in the light in which I have now placed them;—still less would I insinuate that they are guilty of courting popularity by insisting upon topics of this sort, perceiving them to be fitted to speak peace when there is no peace. I am well aware that the great body of the preachers of orthodox opinions are fully persuaded that they not only contain the essence of Christian truth, but are pre-eminently and even exclusively calculated to give a just view of the peculiar sanctions of Christian morality. But I am not on that account the less convinced, that the views which I have suggested of the practical tendency of these principles are in themselves fair and reasonable, and that such is, in fact, the character of their influence on too large a portion of those to whom they are addressed.

What, again, may reasonably be expected to be the moral influence upon its votaries of the representations which this doctrine gives of the Divine nature and character? We are exhorted in the Gospel, to be merciful as our Father in heaven is merciful. But what, according to this system, is the mercy of the Divine government? A principle which will not remit the punishment prescribed by the strict letter of the law for any offence, however sincerely it may have been repented of, how completely soever the vicious motive which suggested it may have been banished from the mind, and have given way to the influence of better feelings. Yet the long-suffering mercy and loving-kindness of our heavenly Father is repeatedly held up as the model for our imitation. Thus St. Paul, (Eph. iv. 32,) 'And be ye kind one to another, tender-hearted, forgiving one another, even as God,' (not for Christ's sake, as it is erroneously translated in our public version, but) 'in or through Christ, hath forgiven you. Be ye therefore followers of God as dear children.' Here the forgiving mercy of God is proposed as the pattern according to which we are to regulate our willingness to forgive our brethren who offend us. But whatever imaginary difficulties may be raised by theologians as to the harmony of the Divine attributes, it is at least manifest that the principles which they ascribe to the moral government of God are incapable of imitation by man in any consistency with the spirit of the Gospel. We are not commanded to forgive our enemies, persecutors and slanderers, for the sake of some friend, whose virtues are transferred upon and imputed to them; we are not required to excuse our debtors only when some surety has taken upon himself their obligations, or has actually discharged the entire amount. If the reverse of all this is the character of social morality as inculcated in the Gospel, and if we are also required to be imitators of God in this respect as dear children, manifesting towards our brethren the same tender sentiments that the common Father of the great family of mankind, cherishes towards the whole and each individual,—and if we are to discern the glory of God in the face of Jesus Christ, as displayed not only in the excellence of his character, and the magnificent discoveries of his heavenly message, but in the amiable purity and benevolence of the Gospel precepts, what are we to think of a system which renders it utterly impracticable for man to frame his social conduct on the principles which direct the proceedings of his heavenly Father! From such notions as these, what other practical consequence have we a right to expect, but that men should act upon a similar system in their dealings wirh each other; insisting with inflexible rigor on the strict and entire execution of every engagement, taking each other by the throat, and saying, 'Pay me that thou owest';—refusing forgiveness to any offence or injury without complete restitution, or the full exaction of the legal penalty. Such consequences must follow from these views, unless the words justice and mercy have no meaning in heaven and a different meaning upon earth. They would lead to conduct which would be universally reprobated, as equally abhorrent from natural reason and from the precepts of religion; and yet it is not easy to perceive with what consistency the supporters of the prevailing doctrine of an atonement, as necessary to appease the wrath of God, or provide a satisfaction for his vindictive justice, can brand as iniquitous in the creature, the very principles which they believe to characterize the proceedings of the Creator.

It cannot be denied that the orthodox doctrine opens a wide field for many topics of popular declamation, well fitted to excite the passions, and to influence, perhaps to mislead, the judgment, in which the Unitarian cannot expatiate. They who imagine that the Father's wrath has been appeased by the merits of Christ's atoning blood, and that he was either a superangelic spirit, or even the second person in the Trinity, who through his love for mankind, emptied himself for a time of his heavenly glory, in order that he might take upon him our nature, and thus work out our salvation, must conceive of our Savior as standing in a relation entirely different from any which *we* can find described in the New Testament; and, in so far as they habitually think of him in this relation, they must feel towards him sentiments into which it is impossible for the Unitarian fully to enter. But it must be remembered that whatever peculiar character they ascribe to Christ in this way, is at the expense of his Heavenly Father;—with whatever peculiar relation or function they invest the Son of God, in which a Unitarian cannot contemplate him, it is obtained by separating and ascribing to distinct persons the incommunicable attributes of the Divine nature;—whatever peculiar sentiment they feel, or fancy they feel, towards the Redeemer, in which a Unitarian cannot participate, is withheld from that only Being whom they have despoiled of His brightest perfections, and who hath declared that He will not give His glory to another. No doubt, he who thus thinks of the atoning sacrifice of Christ, must be transported by very lively sentiments of admiration at the wondrous love to mankind displayed by him who thus endured, in their stead, the extreme bitterness of his Father's wrath; but what must we think of the 'Eternal King,' himself, who will not, or who cannot, 'lay his fury by,' without inflicting on the innocent the punishment destined for the guilty? Can he comprehend how we are to apply to such a being as the Father of mercies is represented to be in his creeds, the affecting and beautiful description which our Lord has given us in the parable of the Prodigal Son, where he is compared to a father hastening joyfully to receive the penitent, who, with no other atonement than the humble confession of his sins, and sincere purposes of amendment, voluntarily returns to his duty? How will he undertake to reconcile such views of the moral administration of the universe with the repeated exhortations to forgiveness on repentance, —with the urgent and repeated calls upon us to repent that we may be ourselves forgiven, without the least intimation of any other required condition,—or with the petition which Christ himself has encouraged us to present, 'forgive us our trespasses, as we forgive those who trespass against us? We rejoice to think that *our* religion calls for no such separation of the Divine attributes, as to celebrate mercy and love in one person,—to be filled with fear and awe at inflexible justice in another,—inspired with reverence and love for the combination of every possible perfection in neither. We rejoice to express our views of the free grace and unbounded goodness manifested by the Father in the Gospel dispensation, in the language of the apostle, 'God so loved the world, that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life.' 'Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God.'

Nor let it be insinuated that such representations of the Divine mercy, as promising pardon merely upon repentance and amendment, are inconsistent with the perfection of his holiness and justice. Upon such a subject, let us not suffer the narrow-minded prejudices of men, who transfer to the Divine character their own imperfect notions and irrational mechanical sentiments, to contradict the testimony of our Lord and of our heavenly Father himself, that He is plenteous in mercy, and is ever ready to forgive the repentant sinner. But God is holy, and cannot look upon sin; and though he has declared his readiness to forgive the penitent, we are not encouraged to expect any thing without repentance. Now what does this repentance imply? Something more, surely, than a mere sorrow for the consequences of past transgressions; something more than a mere inactive and possibly groundless persuasion, that if we were now again placed in like circumstances, we would not repeat the offence. It implies a deep and humiliating sense of past guilt, leading to a change of mind and heart; the eradication of evil dispositions; repeated and impartial self-examination; increased care to guard against easily besetting sins; an abhorrence and detestation of them and of all other sins; the avoidance of all occasions leading to their commission; a separation from the companions of former vices, unless they also have repented; a continued and prevailing desire to cultivate devout and holy affections; a regard to God's laws, and a careful study of his word. To all this must be added, when the case admits of it, restitution; 'Let the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; then He who is all-perfect in justice and mercy, hath declared, he shall surely live, and shall not die. (Ezek. xxxiii. 15.)—All this is included under the notion of repentance, when properly understood; it is this which is the subject of Gospel promises; it is this, which by coming to Christ and learning of him, we shall be assisted to accomplish; it is this which he hath assured us that God his Father will be graciously pleased to accept. Other satisfaction to Divine justice than this, I no where see mentioned in the New Testament, and therefore do not believe to be required.

But it is thought a matter of essential importance that the strict holiness and unvarying rectitude of the Divine proceedings should be 'vindicated in the sight of the world:'—it is granted;—and how, I would ask, can more respect be paid to the Divine law than by an habitual reverence for its authority, and a prevailing desire in all things to obey it? It seems to be imagined that the main and principle aim of the Divine administration is, that its acts should not only be wise and just in themselves, but that they should be thought so by a criticizing world, who are conceived to be assembled as it were to sit in judgment in the designs and measures of their Creator. If this should indeed be, so, and if it be admitted to be reasonable, that the creature should pronounce upon the character of his Maker's conduct, what procedure would probably appear to a rational and reflecting mind, most worthy of an infinitely wise and just Being, the arbitrary selection of a few to partake in the benefits of the vicarious sufferings of Christ, while they are at the same time declared to be perfectly on a level, in respect of acceptance in the sight of God, with countless multitudes doomed to everlasting woe; or, the admission of the penitent, through the free unpurchased grace of God, published by Jesus Christ, authenticated and proved by his miracles, death and resurrection, to immortal life and happiness, accompanied by the solemn and awful declaration that there is no peace to the wicked, that every man shall be judged according to his works, and that what a man soweth, that shall he also reap?

These are declarations, for the truth of which we can appeal to the repeated assurances of Him who cannot lie or deceive his creatures; and they approve themselves to every person capable of serious reflection. As long as a man continues in a state of impenitence, addicted to wilful and habitual transgression, it is impossible that he should see God; it is impossible that he should partake of the happiness of a better state, even if he were admitted to behold it; because his debased and corrupted nature would be incapable of receiving or comprehending it. He has not learnt, by a wise use of his opportunities while here, to exercise his most exalted powers in striving to comprehend the infinite perfections of the Divine nature, and in tracing the glorious operations of all-perfect wisdom and goodness, directing all things throughout the wide creation so as to promote the greatest possible happiness; he has not learnt, by loving and serving his fellow-creatures upon earth, to take an interest in all the concerns of that general assembly and church of the first-born, who shal unite in giving glory and praise to God, and rejoice together in holy communion; his sensual and selfish appetites, even in the midst of heavenly joys, would continue to fill him with a discontented hankering after this earthly scene, where alone such tastes can be gratified. Common sense teaches us, that (without a miracle) such a man *cannot* be placed on a level with him who, amidst many failings and imperfections (which no one is more ready than he to acknowledge and confess with deep humility, before his Father's throne) has nevertheless uniformly and conscientiously endeavored to set the Lord always before him, and to act continually as under His inspection.

It ought also to be considered, that this doctrine, which represents the Divine favour and acceptance as granted to that portion of the human race who are selected to receive it, not in consequence of any thing in themselvss, but solely by virtue of the merits of Christ, which are in some inexplicable manner supposed to be transferred to them, is utterly inconsistent with the very nature of the sentiments with which they are said to be regarded by their heavenly Father. Let us imagine a set of beings, in themselves radically evil, 'sinners to the very core,' naturally the objects of God's utter aversion and abhorence, fit only to endure the tremendous effects of his wrath and curse to all eternity; let us now suppose that another righteous being interferes, and endures in his own person the vengeance they had incurred;—what change, I ask, can all this produce in the light in which they must be regarded? It is true, the debt having been paid by another, can no longer be demanded of them;—there is a remission of punishment, and in a certain sense forgiveness of sin; but does this alone render them the objects of grace and love as children of God? Can any quality be the object of love which the understanding of the person who entertains the sentiment does not perceive and acknowledge to be worthy of it, but on the contrary pronounces to be hateful and contemptable? Can the mere imaginary transference of this borrowed righteousness work such a change in the estimation of Him who searcheth the heart, and judgeth not by the outward appearance, that the same beings who were lately the objects of his fiery indignation, shall now be regarded by him with all the affection of a Father?—The thing is impossible. Penalties may be remitted; but that which was hateful to a Being who changeth not, and cannot be deceived, can never become the object of esteem and love. These are affections which are excited only by personal qualities, and from their nature cannot be transferred.

[From the New York Evangelist.]

GEMS OF THOUGHT.

The hypocrite.—The hypocrite is one that neither *is* what he *seems*, nor *seems* what he *is*. He is hated *by the world* for seeming a Christian, and *by God* for not being one. On earth, he is the picture of a saint; but in eternity, the paint shall all be washed off, and he shall appear in the judgment in his own colors, and his own deformity.

My character.—I must *think* forever: would an eternal train of my thoughts be either worthy of me, or useful to me? I must *feel* forever: would an eternal reign of my present spirit and desires please me—make me happy? I must *act* forever: would an eternal course of my habitual conduct bring blessedness, or even bear reflection?

Family government.—'A family without proper government,' says Mathew Henry, 'is like a house without a roof, exposed to every wind that blows.' He might rather have said, like a house in flames, which is commonly a scene of confusion, and too hot to live in!

The world, the flesh, and the devil.—In one of the beautiful allegories of Quevido, Death is introduced, pointing out to the poet three grim-looking spectres, armed, and of human shape, and so exactly like each other that it is impossible to distinguish which is which. 'Knowest thou these beings? says Death. 'No,' replies the poet. 'They are the capital enemies of thy soul—the *world, the flesh, and the devil*: and so much do they resemble each other, that he who has *one*, in effect has *all*. The avaricious man clasps the world to his heart, and behold Satan is in his arms! The sensualist embraces the flesh, and lo! he has grasped the devil!

Christian liberality.—The patriarch Abraham gave one tenth of all his possessions to religious uses; and so did Jacob, and many others of the Old Testament saints. And it is worthy of notice that the Jews, who as a nation gave more to religious purposes than any other people, were, as a nation, more prosperous and wealthy than any other that ever existed. Even the heathen—the Arabians according to Pliny, and the Grecians according to Xenophon and Herodetus, gave no less than a tenth part of every thing to sacred uses. And shall the Christian do less for his God, than did the Jews under the old dispensation, or the very heathen for their idols?

How to shake off trouble.—Set about doing good to somebody. Put on your hat, and go and visit the sick and poor of your neighborhood: inquire into their circumstances, and minister to their wants. Seek out the desolate, and afflicted, and oppressed, and tell them of the consolations of religion. I have often tried this method, says Howard, and have always found it the best medicine for heavy heart.

ILLUSTRATIONS OF SCRIPTURE.

Matt. xii. 39:—'an evil and adulterous generation seeketh after a sign.'

In so describing his countrymen, Jesus Christ has mainly the Pharisees—their leading sect—in view. Under *their* influence, the people *apostatized* from the simplicity of the Divine Law, and became ambitious of national sovereignty. They looked for the sign of the Son of Man in the heavens; to which restless desire our Lord now adverts.

'The Jews,' says the apostle Paul, 'require a sign.' We have already observed that this desire of theirs was noticed by Jesus Christ, who also, on another occasion, remarks, 'Except ye see signs and wonders, ye will not believe.'

Did Jesus then deem lightly, or encourage others to deem lightly, of the evidence of 'miracles' in behalf of his Divine Commission? Certainly not. They are natural, legitimate, essential proofs of a prophet's authority—the seal which God puts upon his doctrine. As such, our Savior represents—as such, he performed—them. To this evidence he makes his appeal: not, it is true, exclusively, yet chiefly; and he never describes it as being of inferior strength and simply for expecting miracles. It was reasonable that whoever claimed to be a teacher sent from God should do what no man could do except God be with him. The case was different when those before whom numerous and unequivocal miracles had been wrought, called for a particular sign, with no other view than the gratification of curiosity and of an ill-fated pride.

I lament that the subject of 'miracles' has of late been treated of with so much indistinctness. Survey them in the light in which they are placed by Scripture: this would appear sufficient for removing perplexity and mysticism. The specific quality of a miracle and its precise bearing upon the truth of a Religion—the nature and extent, that is, of the connexion of miracles with doctrines—are not in themselves obscure, but have been made so by irrelevant speculations. The great question is a question of FACT: Have miracles been performed?' In answering it, 'historical evidence' must be weighed. If the reply is affirmative, we shall, of course, learn by whom they were wrought, and under what circumstances. Thus, the whole case being before us, it will not be difficult to form a satisfactory conclusion.

Mark xii. 26: '—have ye not read in the book of Moses, how in the bush God spake to him?' &c.

It is not the form of reference and citation upon which I shall first remark: I will begin with observing the citation itself, which we should compare with the principal clause in Luke xx. 37, 'Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord, the God of Abraham,' &c. On reading the passage referred to by both these evangelists [Exod. iii. 6], we perceive that the words are those of Jehovah, not of Moses ['I am the God,' &c. &c.]: and we naturally ask, whence this discrepancy? How comes it that Mark gives a correct and Luke an incorrect quotation from one and the some part of the book of Exodus? We the rather make this inquiry because each of them represents our Lord as citing words that, according to one of his memorialists, he calls the words of God, and to another, the words of Moses. The grand truth which they convey is the same, by whomsoever it was uttered. Not so its solemnity and impressiveness. Would Christ attribute to the servant of Jehovah what really proceeded from Jehovah himself? This would seem hardly consistent with his deep-felt piety, and his intimate knowledge of the Jewish Scriptures. I cannot but suppose that Luke is less exact here than Either Mark or Matthew. In substance these three evangelists mutually agree.—The Sadducees had cited a Law of Moses: and our Savior, in turn, appeals to one of the books of Moses; the appeal simply importing that a passage in this book contains a declaration of Jehovah's being the God of Abraham, &c. Mark, not improbably, would hear from Peter of what had passed between the Sadducees and Jesus: Luke, in recording their conversation, would avail himself of what he deemed the most faithful notice of it; while our comparison of his narrative with Mark's, in this instance, as in many others, may shew that, generally, and upon the whole, he is not superior to Mark.

Acts xviii. 3: 'because he was of the same craft, he abode with them, and wrought; for by their occupation they were tent-makers.

Paul was now at Corinth, where, on his arrival, he found Acquila and Priscilla. In this city he *wrought* at a handicraft trade; and I have been struck by the coincidence of Luke's account of his doing so with what the apostle says in the following passages: '—you yourselves know that these hands have ministered unto my necessities, and to them that were with me; I have shewed you, how that so laboring ye ought to support the weak'—'I only and Barnabas, have not we power to forbear working?'—'Even unto this present hour we labor, working with our own hands'—'I have preached to you the Gospel freely:—when I was present with you, and wanted, I was chargeable to no man.'

It would be easy to shew that the coincidence is undesigned. But I proceed to make another use of these quotations.

At first view, we discern no particular reason for Paul's waiving to ask or accept the means of subsistence from the church at Corinth. However, it is remarkable enough that we do not read of his 'working,' until we meet with him *there*. I am far from interpreting either Luke's silence or his own, as presumptive of his not having done this before. The contrary opinion is the more probable. It is likely that the apostle often resorted for a livelihood, to the exercise of the mechanical art in which he had been instructed. Yet, as his converts at Corinth were able and disposed to supply his necessities, why does he forego a claim, which, for any thing that appears, he might have justly urged?

Dr. Priestley is of opinion that the false teachers among the Corinthians received money from their adherents; and that Paul was, on this account, particularly careful to set an example of disinterestedness. It is an ingenious conjecture; and perhaps may best explain 2 Cor. xi. 12. 20, and 1 Cor. ix. 12. In some way or other, these deceitful workers hoped to make a gain of their followers. Self-consequence and a spirit of Rivalry might be flattered by their success in adding to the number of them. Direct proof of their teaching for hire I cannot find. Heathen Philosophers did so in their schools. To these, however, the apostle does not here allude; for his opponents in the church at Corinth seem to have been headed by a Jew, and, probably were themselves Jews.

The character and situation of the members of this church were such, that he deemed it signally expedient to decline being a *charge* upon them. It is sufficient for us to know this. But I believe that his general rule was to support himself by the labor of his hands, as long as and wherever he could. Nor did his circumstances at Corinth permit a departure from this principle. On the contrary, the state of things there eminently required his personal circumspection: in that city, too, the length of his visit allowed of his working with advantage at his trade; nor would he be less inclined to exercise it, on finding two estimable fellow-christians, who were of the same 'occupation.'

1 Cor. iii. 16: 'Know yet not that ye are the temple of God?' &c. Observe the considerations, which shew that the writer is describing the Christian body, or church.

In the first place, he addresses the Corinthians [ver. 9], not distributively, but collectively: 'Ye are God's husbandry tillage, ye are God's building.'

Further, the image of a building, once offered to the apostle's mind, readily suggests that of a *foundation*: and this he applies with great effect to his circumstances and his reasoning [10—16].

A third and still more specific image presents itself: 'Know ye not that ye are the *temple* of God?' These Corinthians were included within the church; within the community styled God's *building*, and, the *temple* of God, and of which the *foundation* had been laid in the statement that Jesus is the Christ.

Once more, the seventeenth verse must be interpreted by the fifteenth: and its first clause should have been translated, 'If any man corrupt the temple of God, him will God corrupt.' Throughout this section of the Epistle, the writer has in view the schisms existing among the Corinthians: in another part of it, as in chap. vi. 19, his subject leads him to speak of personal holiness; of the body, as

'The unpolluted temple of the mind.'

Gal. v. 19, 20:—'—the works of the flesh are manifest—v. g., idolatry, witchcraft,' &c.

This catalogue enumerates the vices to which those of the Christians in Galatia who were previously Heathens, had been addicted. We must not suppose that they still practised them. Living, however, as they did, in the neighborhood of unconverted Gentiles, there was danger of their not

sufficiently reprobating such habits of mind and conduct, and even of their insensibly and partially relapsing into some of their former sins. Hence the propriety and seasonableness of the apostle's warning.

Perhaps the English reader may be startled at finding *witchcraft* mentioned in the catalogue. He can scarcely fail of being so, if he understand 'witchcraft' in the popular acceptation. His wonder will subside when he considers that the validity of 'witchcraft' is never recognized in Scripture, but the reverse; and that pretensions and pretenders to such an art are solemnly denounced. In the passage quoted, the vernacular languages supply no term which fully conveys the sense of *pharmakeia. Poisoning* cannot be intended; for *that* is only one kind of 'murder' [ver. 21]. The characteristic idea is 'physicking' [the love-potions of the Heathens, often accompanied by incantations]; and, inasmuch as this was very frequent, I think that one notorious species is here put for the whole of Sorcery or Enchantment.—*Christian Reformer.*

CHRISTIAN REGISTER.

BOSTON, JANUARY 7, 1843.

THE NEW YEAR.

Nearly a week of the new year has elapsed, but as this is our first number for 1843, we would exchange the customary salutations with our readers, and wish them a happy new year; may they have wisdom to improve it well,—a good understanding to make choice of that which can alone put gladness into the mind of man,—a pure heart to see God in every pleasure and hear his voice of mercy in every sorrow,—a good conscience, which can give fresh spirit to the pulse of health, new glory to the sunshine of nature, additional brightness to the most brilliant day. May the injunction of the prophet, '*Prepare to meet thy God*' be the motto of their lives, and the rule of their thoughts and actions, during the year upon which they have entered. For all this is an appropriate motto. For the young, because they have no charter for length of years. Their fair cheeks are no armor of adamant to resist, their persuasive lips have no words of authority to restrain the dart of death; and amid the temptations that encompass their path, and the uncertainties that hang over their pilgrimage, it is especially necessary that they should remember their Creator, and prepare to meet their God, by lives of piety and virtue. For vigorous and active manhood, because in the midst of life we are in death, and the brightest noon may be darkened by a sudden tempest, and the most useful life buried in an untimely grave. For the old, because 'man that is born of woman is of few days,' and if theirs have already been long, they must be nearly finished, and the time for preparation, if preparation they have yet to make, most wofully diminished. Let all then listen to the voice of the rushing years, and lay to heart its admonitory lessons. Cheerless winter is around us, but in the revolution of seasons,

> 'Summer will return again
> In all her beauty dressed,
> Nature will rejoice again
> And be by man caressed.
> But oh life's summer passed away
> Can never, never hope return;
> Then let us daily seek
> A mansion in the skies,
> Where summers never cease
> And glory never dies.'

For the Register and Observer.

ANNIVERSARY OF THE HOWARD SUNDAY SCHOOL.

Who, that was present at the anniversary meeting of the Howard Sunday School a week or two since, did not feel more strongly than ever the blessedness of Sunday School instruction? Could we only retain the feelings we there had, and carry them with us to our classes, our labor would not be in vain. We should then have what Webster calls true eloquence. We should go with 'a high purpose, a firm resolve, a dauntless spirit, speaking on the tongue, beaming from the eye, informing every feature and urging us right onward to our object.'

The object of Sunday School instruction is action upon the soul—and no words of the teacher can reach the soul, except such as come from a true spirit within. Out of the abundance of the heart, the mouth speaketh eloquently. We may give any name we please to the spirit of a Christian teacher. We may call it the spirit of faith or the spirit of prayer. We may call it zeal or call it enthusiasm. Only let it have an abiding place in our bosoms, and it is more than probable that our success will be complete. It may not be seen just as that of some others is, but it will be none the less complete. The great difference between teachers is not in their natural abilities, or opportunities for improvement, but in the depth of their religious convictions. What is conveyed on thoughtless lips by most men, becomes in some a well of water springing up unto everlasting life. The great truths of immortality, accountability and the like, become realities and all pervading principles to some men; and such have a fountain of eloquence within, which gushes out with irresistible force. Their piety is eloquent—their love and humility are eloquent.

Just so far as we have what is included in the ideas of Christian faith and Christian love, do we stand by the side of eloquent teachers of every age. It is this, which brings us into fellowship with him, who spake as never man spake—of whom it was said, 'Did not our hearts burn within us, while he talked with us by the way?' We will give ourselves to prayer, said the early Apostles, and it was this which made their words cut to the heart. George Herbert recommends the clipping and seasoning all our words and sentences in our hearts, before they come into our mouths, so that our hearers may clearly perceive that every word is heart-deep. The meaning of this is, that if we would have that sincerity and zeal, which are so attractive, so persuasive and so winning, we must be deeply penetrated with a sense of all that constitutes the Christian life.

Possessed of this, the teacher goes on adding to his means of usefulness, such knowledge and graces as may aid him in reaching the greatest number of hearts. A knowledge of Scripture, of human nature, of daily life, and of such good books as are within his reach, will be diligently sought, that he may bring it all to bear upon his great object of quickening the souls of his scholars. But after all, the whole of the success that we can reasonably expect, will depend upon the spirit we are of. That our Sunday schools are all of them useful in exerting a moral influence cannot be doubted—but there is a spirit of God within man, which can only be awakened by a kindred spirit; and he is the true Christian teacher, who speaks with this spirit and from this spirit. It is a meek and lowly spirit—a spirit full of faith, hope and love—a spirit of piety and prayer—in one word, it is the holy spirit. The true worshipper cannot help being the true teacher. 'He teaches sublimely, whose life is irreproachable.' 'Though we speak with the tongues of men and of angels and have not the right spirit, we are become as sounding brass or a tinkling cymbal' It is the only agency as it seems to us, which can reach the soul. Teaching that does not breathe with this, is not Christian teaching. It will not answer the purpose, for which Christian teaching is designed. It will not awaken the spiritual nature. It will not make Christians. It will not make children good at the heart. Let me humbly pray then, that our noble band of Sunday School Teachers, who are doing so much good in the world, and have so much confided to their care, will all of them seek the spirit of prayer and love, which will crown their instructions with the most glorious success. W. G. B.

MR. GLIDDON'S LECTURES

On Egypt are intensely interesting. Last Monday evening he explained many of the hieroglyphical symbols, which are found upon the temples and pyramids of the Nile. It is a fact, which is well attested, that the pyramids were built prior to the time of Moses, and Mr. Gliddon stated, that Champollion has found the doctrines of the Divine Unity, and of the most Holy Trinity inscribed, in hieroglyphical emblems, upon those wonderful monuments of ancient civilization. The Egyptians therefore possessed the knowledge of the Unity and the Trinity of the Godhead before any part of the Bible was written, and must have derived it by tradition from the Israelites, who unquestionably received it by direct revelation from heaven. We were glad to hear the lecturer make the statement, in the presence of several intelligent Unitarian gentlemen, who composed a part of his audience, that these great and cardinal theological doctrines are found inscribed upon those pyramids, which date so far back into the shades of antiquity; and we could not avoid making the inquiry mentally, why, if the doctrine of 'the most Holy Trinity' was known to the ancient Egyptians, and is inscribed on the pyramids, it is not decypherable from the pages of the New Testament, by the skill and the learning of the present day. We commend this problem for solution to the editors of the Christian Register, one of whom we noticed at the lecture.

In reply to the above, we have nothing further to remark, than simply to ask the Editor of the Puritan, if he means to say, without any qualification, that Mr. Gliddon stated distinctly, and in a positive form, that Champollion found the doctrine of the Divine Unity and the Most Holy Trinity inscribed unequivocally, in hieroglyphical emblems, upon those wonderful monuments of ancient civilization, 'upon those pyramids which date so far back into the shades of antiquity?' If he does, he makes a statement entirely incorrect in one particular, and altogether more positive and unqualified than the remarks of the lecturer, in our judgment, will authorise. The lecturer did not say one word about the Trinity in connexion with the Pyramids, and we are confident could not have uttered a syllable, which, in the remotest manner, implied that, 'this great and cardinal theological doctrine is found inscribed upon those Pyramids,' because these Pyramids, as all in the slightest degree acquainted with Egyptian monuments know, contain *no hieroglyphics*, beyond the *names* and *titles* of some of the Memiphite kings. Consequently no deduction regarding the Trinity can be drawn from them, save that as triangles in shape, they afford an illustration, used by some modern expounders of the Trinity. Mr. Gliddon has thus far gone but very partially into an account of the ancient monuments of Egypt, the hieroglyphical inscriptions upon them, and the meaning of these inscriptions, as interpreted by Champollion. The remarks, upon which our Brother of the Puritan founds his positive and unqualified statements, were vague and general, introduced casually, and not illustrated by any example or accompanied by any explanation, and presented merely to show the importance of a knowledge of Egyptian antiquities to the Christian theologian. We have heard all of Mr. Gliddon's tures, and all that we have gathered from them on this point, in the two or three allusions he has made to it, is this—Amon—king of the Gods of Egypt—called by the Greeks and Romans Jove—is one of the Triad of three great Deities—Amon, the mae, Maut, the female, and Khonso, the offspring, who combine to express the mystic attributes of the Trinity—Amon is one of three typical together of the demiurge intellect, or creative wisdom of the true God,—and as the Egyptians thus conceived and represented the Deity in a manner expressive of his threefold attributes, the lecturer merely asked, he did not speak positively, if the Christian could not thus find his doctrine of a trinity in unity and a unity in trinity, to have been a doctrine of early Egyptian theology.

But as yet, this is a mere general statement of an opinion on the part of the lecturer. Indeed it is merely an interrogatory. He has placed before us no distinct hierogyphical inscription, stating this doctrine, nor read us the interpretation thereof, that we might judge for ourselves,—nor has he told us, unless our memory and judgment are greatly at fault, that any such inscriptions existed. He has told us that monuments of Egypt come down to the third or fourth century after Christ, and if the inscriptions in question are found on hieroglyphical writings upon the monuments of this late date, they would not give much confirmation to the doctrine of the Trinity.

In short, so far as Mr. Gliddon's interesting lectures instruct us, and from all that we have gathered in our reading on this subject, we suppose, that all the results of Champollion's school, in regard to ancient Egyptian doctrines, may be condensed into these few words. The Greeks and Romans have told us, that the Egyptian worship was bestial, cats, dogs, crocodiles, &c., whereas, whatever the worship of the *lower* orders may have been, it is now proved, that the *initiated* in the mysteries believed in the unity of God, divided into an infinitude of Triads or Trinities, and thus the doctrine of the early Egyptians is similar to that of other oriental nations, and that of oriental philosophy generally.

We are rather surprised, that the Editor of the Puritan should have seized thus early upon the general statements, or rather allusions of the lecturer, before he has presented to us distinctly the hieroglyphics, upon which they are based, and given us the interpretation thereof. However he is welcome to them, and to make as much out of them as possible. We fear not for the doctrine of the simple unity of God from the discoveries of Champollion, or the lectures of Mr. Gliddon. We advise all Unitarians to attend these lectures for the pleasure and instruction they will derive from them; and so long as we have the Bible, as the guide and foundation of our faith in the divine unity, we are willing that our brother of the Puritan should appeal to the monuments of Egypt for proof of the Trinity.

DO WE NEED A CREED?

Messrs. Editors,—A press of daily duties much less agreeable than holding converse with your orthodox correspondent, has prevented an earlier notice of his kind and Christian letter, published in your paper of the 17th ult., and I take the earliest opportunity to render my thanks for the way in which he has noticed a few remarks from one who would rather be a learner than a teacher, and to express my satisfaction at finding one who is apparently so earnest a seeker after truth and so desirous of following it. He has, however, with much humility, applied some remarks to himself which were intended for the new lights, which have recently sprung up, to show us a shorter and less troublesome path than that trod by our Savior. I will pass by that part of his letter wherein he compares the conduct of those who differ in their creeds, as well as that of those of the same belief, for in all sects will be found those who hardly attempt to adorn the doctrine of God in any thing. Professors only suggest whether he has sufficiently considered what he says when he remarks 'They who gain all the light and truth they can, *and live in obedient to it*, all will doubtless be well with them;' here, our brother might, it appears to me, have stopped, for when we act up to the light we have, or find it not sufficient for us, it is will to seek for more? True it is also, that 'the grace of God can reach and save some of those whose faith (belief?) is mixed with error,' for who can say he is free from error. The corollary that follows, is perhaps therefore unnecessary, for if we first seek the kingdom of God (in our hearts,) and his righteousness, all things necessary will be added unto us;' there would then be no necessity of supporting a doctrine we could not believe, for we should need not to seek for a doctrine while seeking to establish God's Kingdom of love and holiness in our hearts, hypocrisy could not dwell, uncharitableness could have no home there. In all sects, in all men, we should find something to approve and surely much in a Fenelon or a Ganganelli, even the Jesuits, whom the latter overthrew, possessed a spirit of self-sacrifice, a disregard of wealth and luxury which might be imitated with advantage at the present time. The worst and the best of men may all be viewed in the same light, each one is our frail and erring brother, erring in degree as differently tried and tempted, but all sinning against the light they have and the monitions of their own consciences. But our friend says we are bound to support and promulgate truth and to check error; yes, but first let us take the beam out of our own eye, for the same supposed obligation kindled the flames at the stake and invented the tortures of the inquisition. Who can judge another man's conscience? The truth is we are too apt to be governed by others, we form a creed from man's device and call it religion, not perhaps from one man, not from a Loyola, a Luther or a Robinson, but from masses of men, from those who surround us, from the strength of numbers or talent; we seek not our religion directly from the Bible, from Christ himself, but from those sects or professors who come nearest to our standard of Christian Perfection, we desire to resort, where such are most numerous. I would say therefore to our brother, if his faith is unsettled, that he will do well to shake off the shackles of human creeds and opinions, disregard names and sects and seek for truth at the fountain head, earnestly, sincerely and prayerfully. In doing this, say that he finds sufficient evidence of the orthodox doctrine of the Trinity, the double nature of Christ, and that the being who suffered on Mount Calvary was Jehovah himself, let him hold to that belief if he can it will not hinder his progress in a divine life, say that he finds the Messiah to mean one *sent*, and one sent on a divine mission, or that he was of a divine nature. That on him the Holy spirit was poured without measure, how will this affect his salvation? in both, Christ is the foundation, Christ his rock, the way, the truth and the life, is also his example, his Mediator, his Savior. Is their doctrine of the importance ascribed to it? The error with men lies in their making distinct, what is one and indivisible, for instead of admitting that justification through faith, that the sovereign and abiding influence of the Holy Spirit in renovating the soul, bringing an affectionate sense of security, of love, peace and joy of knowledge and understanding, of his being the spring of a holy temper and virtuous conduct, instead of seeing that this is religion and spiritual Christianity, a creed or doctrine is sought after which shall give these blessings, and instead of seeking for the thing itself, the pearl of great price, men seek for what they suppose will bring it, or for the place where, or the people among whom it may be found. The question is not whether he shall reject this or that superstition, whether we shall conform to error or give it countenance by our presence, but whether we shall retain the pure Gospel of Christ, whether the righteousness of God through faith is to be maintained in and among us. Our Savior consorted with sinners, taught among the self-righteous and superstitious Jews, and had compassion on the degraded and degenerate of our race, and we refuse sympathy, kindness and charity one to another. Love or charity is the fairest flower of Christianity, but it will not bloom urless the soil is prepared, one creed will no more produce its growth than another; but the same power which plants this flower from heaven, roots out the weeds of uncharitableness, superstition and error. If we obtain this love of God and man through the influence of the Holy Spirit, do we not obtain all? If the spirit of God witnesseth with our spirit that we are his children, do we need a creed? This spirit shall lead us into all truth. This is the purer faith, I presume, our orthodox brother would seek, if so, he and all are told to 'seek and ye shall find, knock and it shall be opened.' In no sect, in no association of Christians, will he find only truth; with all is mingled error, probably in theory as well as in practice; he would not therefore refuse to associate with any religious denomination or all, with one he would connect himself as a means of progress, but I would in all kindness suggest again whether it is of the importance he seems to consider it. If he could stand where he could best 'conquer his foes,' should he not stand where he can conquer himself? a man's foes are they of his own household, though of ourselves we can do nothing.

W.

DR. CHANNING'S SELF-CULTURE. A CAUTION.

We have already alluded to the beautiful edition of this Essay, which has been published by James Munroe, & Co. Its rapid sale bids fair to compensate them for their taste and expense, and to do a good service to the public. For that little volume cannot be read by any individual, be his sphere and opportunities in life what they may, without giving him a loftier idea of his capacities and his responsibility. We allude to the work again for the sake of conveying a caution to any persons who may enter the book-stores for the sake of purchasing 'Self-Culture' in a diamond edition with gilt edges. They may obtain a book bearing that title, *on the back*, and printed in that form, and yet not the one which was written by Dr. Channing. We have seen a little book, which, as it lies on a counter, we should take for Munroe and Co's. Edition of Dr. C's. Essay. It is the same in size, it is similar in decoration, and has on the back, the words, Self-Culture. But on its title page, we read 'Self-Cultivation, by Tryon Edwards, New York: published by John S. Taylor, & Co., 1843.' Now we impute no blame to any one in the premises, though it seems to us, as if a man should not only *try on*, but wear, a garment belonging to another. Mr. Edwards speaks well of Dr. C's. Lecture, though he considers it imperfect, yet he says he has often availed himself of Dr. C's. thoughts, and sometimes of his expressions.

Again, the Edition of Dr. Channing's Lecture presents 128 pages, which are covered by the Biographical Sketch, and by the Lecture. But the cover of Mr. Edward's book encloses only 76 pages, and of these 43 are covered by 'Self-Cultivation,' followed by 8 pages of the Publisher's Advertisements, both preceded by 6, and flanked by 19 pages of blank paper. We repeat our caution to those who intend to buy, that they be sure they do buy what they intend.

If the Editors of the Christian Register agree with the writer of this, that an insertion of the following notice from the 'Bee,' of the 3d inst., will do any good, they are respectfully requested to copy it.

M. G.

A FLOURISHING CONGREGATION.

In attendance at the Bulfinch street Church the past year, we have with pleasure observed that the congregation comprised an unusually large number of young gentlemen, whose ages ranged from 19 to 25, and had we not possessed the acquaintance of its valued Pastor, we might have been unable to conjecture the causes, operating to favor this society so particularly in this respect. To one familiar, however, with the modest worth of this unassuming Divine, it can be matter of no surprise. His social interchanges of friendly visits with his church—the joyous smile of welcome that is ever upon his lips to greet the visitor at his study—the easy strain of general conversation which whiles away the fleeting hours most mysteriously—COMBINED with the attractive society of his accomplished and kind-hearted lady, throw a spell about his influence upon the minds of his young friends, that endears him to them by the most sacred ties of life, and day by day, this friendship is cemented by some new act of kindness. This is right. There manifestly should exist such a warm relation between the pastor and those under his ministerial charge.

Our attention has been drawn to this subject by noticing in the Bulletin that the young men of this Society presented a splendid silver pitcher to their pastor on New Year's eve. The following is the inscription upon it:—'A token of affection and esteem to our beloved friends, Rev. Frederick T. Gray, and Mrs. Elizabeth P. Gray, his wife, from the Young Men of the Bulfinch street Society. January 1, 1843.' We learn that Mr. Gray feelingly and appropriately alluded to this 'token of affection,' in concluding his discourse on Sunday.

CORRESPONDENCE OF THE A. U. A.

Quincy, Ill., Nov. 15, 1842.

Rev. Charles Briggs, Dear Sir,—I have recently felt myself moved to address a word this year to the young men of the Unitarian denomination. There are hundreds of youth and young men, believers in Unitarian Christianity, who have not yet decided what shall be their calling in life. Many of them would like to enter the ministry, if they could see their way clear through the long course of preparation required, and could feel assured that their services would be needed after they are prepared. Now, as to their services being needed, if they have a living faith in their views of Religion, they cannot doubt it;—and as to the means of preparing themselves, will not these be cheerfully granted to all young men of good moral character who are willing to devote their lives to the work of the ministry? Let the new and strong interest that has recently been awakened, at the East, upon this subject, answer this question.

There are many others among our young men who would gladly enter that sphere in life, in which they can be most useful. But they have doubts about entering the ministry. They doubt whether they can be as useful in that sphere as in some other. Of course, every individual should consult his own tastes and peculiarities upon this important subject, and should by no means enter the ministry, unless he feels that he can heartily perform its duties. But I fear that many, who have every qualification for the ministry enter other callings in life, because they hold out greater inducements in a worldly point of view. And alas, how often are such inducements yielded to the great detriment of the cause of Christ! Now, when a young man is going to decide upon his calling in life, on what principle should his decision be made? Shall he ask, How can I make the most money? How can I arrive at the greatest distinction among my fellow-men? Or shall he ask, How can I best serve my God, and my fellow-men, and acquire that character which will fit me for heaven? One of these inquiries has its centre and spring in self, the other in God; one is selfish, the other benevolent. The latter inquiry is the only principle upon which he should feel willing to decide, for it is the only one upon which he can reflect with satisfaction as having influenced his decision. If any young man has the good of his fellow-men at heart; if any one feels that the truth of Christianity is more important than any other truth; if any one has the mind fully to understand, and the heart to propagate this truth; is there any good reason why he should not decide at once to enter the ministry?

But I am desirous of saying a word in regard to the West, as a field of labor for young men in the ministry. The attempts which have already been made, show what may be done in our Western cities and villages, in the course of a few years, by any man, who will come with true Missionary zeal, and 'speak the truth in love,' and persevere amidst all opposition. There are a great many places in this vast valley of the Mississippi, where a Missionary of Unitarian Christianity would be hailed with joy by many hearts, and find much to encourage him at the out-set. There are other places where our views are unknown, and where many individuals have been disgusted with the kind of preaching which they have usually heard, and perhaps have been led to reject Christianity. In such places he is at first suspect and meets with but little encouragement, but by persevering efforts he will reclaim many, from their opposition to Christianity, to be its supporters, he will give joy to many hearts, and lay the foundation for a great and good influence in that community afterwards. Every Unitarian clergyman at the West knows of several places, in his own vicinity, where a Missionary is needed, and would do much good. I doubt not that every one of our Western clergyman feels that it would be a great blessing, if another laborer could be introduced into his own vicinity, and that full employment could be given him in places where he would meet with much encouragement. Now, how are these places to be supplied? How are the many who are hungering and thirsting after righteousness to have their wants met? They look to the East. They turn to the East, as naturally as they do for light in the morning. Shall they turn in vain? Will not the young men in the East gird on the armor of the gospel, and come hither to fight the battle of the Lord? Have we not in our denomination young men of a self-sacrificing spirit, who are ready to take up the cross, and leave father and mother, and sister and brother, and houses and lands and proclaim the pure gospel of Jesus? Have we not young men of as fervent piety and living faith as any other denomination? If not, it is because we have not learned Christianity aright. The West looks to the East for the light of truth. New England is, in one sense, the Galilee of the West. Thither are our eager eyes turned for salvation. Let the Apostles of a pure faith be reared there in the school of the prophets, and then come over into these regions and help us. Let them set forth on their pilgrimage of love, as did the Apostles of old, with the expectation of meeting persecution, with the expectation that they have a life of unremitting toil before them, with a determination to be daunted by no opposition,—and they must succeed in their work.

And now, one word as to what the Missionary in the West is to meet with. He must expect something very different from what he has been accustomed to at the East. Instead of entering a meeting-house and preaching to a congregation of hundreds, he must not be disappointed if he should be obliged to preach in some deserted old log-cabin, or even in a barn, to an audience of eight or ten, although he may find from fifty to a hundred assembled to hear him. He must remember that every enterprize must have a beginning, and must be nothing daunted if he should labor for many months with a mere handfull of followers. He must not expect to be supported in any place where he may establish himself, at once. He must live on hope for one, or two, or three years, and as his views are spread, and their value begins to be felt, he may rest assured that provision will be made for his earthly wants. He will find that the privations of the West, so far as relates to the comforts of life, have been exaggerated, and that his greatest privations will be of a spiritual kind. He will find little sympathy among the clergymen of other denominations, he will be cut off from 'Associations,' and 'Exchanges,' he will find few, perhaps no counsellors in time of need, he will be obliged to depend upon his own resources, and strike out perhaps a new and independent path for himself. But if he labor in faith, all these privations will be fraught with blessings.—I have felt called upon to say this word, and may the blessing of our heavenly Father rest upon it. May He speedily send forth new and faithful laborers into this rich valley! 'The fields are already white to the harvest!'

From your fellow-laborer, G. M.

DEDICATION AT STERLING.

On Wednesday, 14th inst., the meeting house recently erected by the First Parish in Sterling was dedicated to the worship of God. The new house has been reared upon the site of the former one, which was consumed by fire about a year since, and is a neat and commodious edifice; containing eighty pews on the lower floor, a chaste mahogany pulpit, an appropriate curtain in the rear, and a gallery in front for the choir. The basement story contains a spacious and convenient vestry. The exterior appearance is beautiful. It has a portico supported by four columns, and the pediment is surmounted by a tower and a lofty cymmetrical spire. The day appointed for the dedication was ushered in by a north east snow storm, which however soon ceased; the sky became clear and the sun bursting forth, gave brilliant tints to the fresh snow which had fallen upon the valley and surrounding hills. The church was early filled by a large and attentive audience.

The order of exercises was as follows:

Voluntary by the choir; Introductory prayer by Rev. Mr. Sears, of Lancaster; Selections from the Scriptures by Rev. Mr. Stebbins, of Leominster; Hymn; Dedicatory Prayer by Rev. Mr. Hill, of Worcester; Hymn; Sermon by Rev. Mr. Fosdick, the pastor; Concluding Prayer by Rev. Mr. Allen of Bolton; Hymn; Benediction by the former pastor, Rev. Mr. Osgood, of Andover; Anthem.

All the services were appropriate, solemn and impressive. The sermon was founded on the declaration of Paul, 1 Corinthians 3. 11. 'For other foundation can no man lay than that is laid, which is Jesus Christ.'

The doctrine of the text was clearly and fully expounded and its legitimate principles and truths enforced with a chasteness, freedom and power highly creditable to the preacher and the occasion. The object of the preacher was to show what was essential to the Christian character,—that we must have faith in the authority and teachings of Chaist, must cherish his spirit, must practice his precepts,—that either of these without the others was not sufficient. The argument was conclusive in favor of broad christian fellowship. Putting every individual, as much as possible upon his own responsibility, and not permitting him to lean on the church, or the church to rule, over him.

The Society is in an eminently prosperous condition, being remarkably united and blessed with the spirit of harmony and peace. May the temple which they have erected with their hands and dedicated to God in their hearts, happily be one in which many souls shall be born into the kingdom of Heaven. May the glory of this latter house exceed the former, prosperity reign within its gates and the peace of the Lord be forever within its walls.

RECENT PUBLICATION.

A Sermon preached at the ordination of Rev. Amos Smith, as Colleague Pastor of the New North Church in Boston, Dec. 7, 1842, By Francis Parkman, D. D., Pastor of said Church. With the Charge, the Right Hand of Fellowship, and an Appendix. Boston: Crosby & Co., 1843, pp. 46, 8vo.

Our community has of late been richly favored with those opportunities for a true revival of the spirit of faith and piety which are to be found in ordination services. Their interest for the members of the flock especially concerned, and a larger or a narrower circle of sympathising friends, is great,—and when they are committed to press they form the most valuable class of our numerous pamphlets. The Church whose recent settlement of a Colleague Pastor is recorded in the pamphlet before us, is one among the most ancient and honored sanctuaries in our city. For twenty nine years, Dr. Parkman has been its devoted and acceptable Pastor, and to our other Churches and Pastors, he has been the willing friend, whose help in exigencies and trials, was never sought without being rendered in full sympathy and faithful labor. His sermon at the ordination of his Colleague, is drawn from the same text. Ephesians iv. 11—13, which was the subject of the sermon preached at his own ordination, by Dr. Channing. It is upon the work of the Christian Ministry, its value, and the qualifications for its faithful and successful discharge. Having read in connection with it two sermons delivered at ordinations in Episcopal Churches, in which the preachers spent their whole force in attempting to trace their exclusive credentials, through a Church that has excommunicated them, and a fabulous channel beyond that, to an apostolic sanction, we were *forcibly impressed with a paragraph* by Dr. C. upon this point. Since we have perused Archbishop Whately's admirable Essay in which he makes the foundation of Episcopacy to the simple expediency, and asserts that every Church is entirely free in the formation of a plan of government, and calls the exclusive pretensions of Episcopacy 'a foundation of sand,' we have been all the more convinced of the truth of what is asserted in the following words of Dr. C.

We have extracted a valuable note on our fourth page.

We extract the following, from the Rev. Dr. Parkman's Sermon at the Ordination of Mr. Smith as his colleague.

THE CHRISTIAN MINISTRY.

'And let us bless God, that a theory, in itself so beautiful has, through successive periods of the church, been realized. That amidst all the darkness and error and sins of christendom, all the changes and convulsions in human affairs, through the long course of eighteen hundred years; all too that we find in the history of man and the history of the church for our humiliation and grief, there has never been wanting a succession of men who have been faithful to their calling in the ministry of Christ Jesus. No church, corrupt or deluded as it might be, has been without its faithful leaders and devoted guides. Amidst endless diversities of faith and of outward name, even in the darkest periods, there have been good soldiers, faithful ministers of Jesus Christ, who, partakers if not of the same form, yet of the same spirit of faith, have diffused the savor of the Redeemer's name, and brought many sons unto glory.

This, brethren, is what we mean, all that we mean, and all that we want, when we speak of a succession in the christian church; a succession, not to an outward power, or to ecclesiastic rule, but of an inward faith, and holiness, and love, of learning and toil, of gospel teachings and heart-breathed prayers and self-sacrificing lives. We look not for the church, for we shall not find it—the church cannot show, the word of God does not promise it—in the visions of an apostolical succession, in a pedigree not of spiritual gifts but of 'laying on of hands,' beginning in doubt, continued in darkness, and broken by a thousand contending claims; through popes and prelates, of whom some were never consecrated, some had no diocese, and others had no faith; 'infallible heads of an infallible church,' of whom councils, as, infallible, excommunicated not a few for their heresy, and impartial history brands others—I speak not of them all—for their ungodly lives; 'successors of St. Peter,' but leaving no record like St. Peter of sorrow for sin; 'lords of God's heritage,' but enemies of God by wicked works; 'shepherds,' but not caring for the flock, of whom that must be written once uttered by Jehovah against the faithless shepherds of Israel: 'Wo to the shepherds that do feed themselves. Should not the shepherds feed the flock? But the diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye sought that which was lost. Therefore I am against the shepherds.'

It is grateful to turn from the dark pa-

ges of ecclesiastical history, and from examples of unbelief, of foul hypocrisy, and of spiritual domination, exhibited throughout christendom, protestant as well as papal, to the true succession of the ministers of Christ Jesus of every name and every age. Thanks to the great Head of the Church, he has preserved to himself a glorious succession, beginning from Galilee, where his gospel was first preached, and continued to this day, of minds enlightened by his truth, of hearts sanctified by his spirit, and quickened by his love. Behold here the goodly company of pastors and teachers, commissioned not of man but of God, his grace accepting, as it first inspired their *gifts*, his providence ordaining their *lot*. And whether found with mitred *prelates* in royal palaces, or with unlettered *missionaries* in the darkest corners of the globe; with Leighton, and *Sherlock*, and Tillotson, making demonstration of the truth, and almost persuading princes to virtue by the sanctity of their lives; or with Baxter and Wesley, calling sinners to repentance from the work-shops and collieries of England; with Massillon and Bourdaloue, not afraid to utter God's testimonies before kings, and, like the forerunner of Jesus, rebuking voluptuousness in high places; with Fenelon, persecuted but not forsaken, in exile yet glorious, bowing the hearts of enemies to a reverent love, and cheering by the sweetness of his consolations the afflicted peasantry of France; or with Borromeo, the munificent patron as well as spiritual lord of Italy, worthy to be called saint, while in wasting labors and self-denial he consecrated a cardinals' power and a prince's wealth to learning and humanity; or with Oberlin, glowing with love, and prodigal of toil, amidst the icy mountains of Switzerland; or with Heber, *fainting* under the burning skies of India, as he preached to the Gentiles, that they should turn from dumb idols to the living God; with Watts, teaching reasoning to the wise, and hymns to little children; with Price, whose impartiality in search of truth and childlike spirit were scarcely less beautiful than his charity for the erring; with Priestley also, his friend and fellow laborer, whom the world might have honored among the chief of philosophers, had he not chosen persecution and loss as a good soldier and confessor of Jesus Christ, who even in his differences from his brethren still kept 'the unity of the faith,' and esteemed above all human philosophy 'the knowledge of the Son of God;' with Robinson, whose genius and learning would have graced the University that proffered to him her honors, and to whom he replied, when it was graciously asked, 'Can the Dissenters know the worth of the man?'—'The man knows the worth of the Dissenters;' or with Robert Hall, wielding with the might of his eloquence the 'sword of spirit, which is the word of God:' and when death went up into palaces, proclaiming from his humble pulpit, with the majesty of an ancient prophet, the nothingness of princes in the presence of the great 'I AM:' and to come nearer to ourselves, with Worcester, the friend of mankind, because 'the friend of peace,' rich in his poverty, having nothing but possessing all things, while in the gentleness of Christ, and the subduring power of love, he exposed to rulers and nations the sinfulness of war; with Channing also, and with Follen, united as kindred spirits in the heaven of which their lives were foretastes on earth, and finding there what earth only shadows but cannot fully bestow, the glorious liberty of the sons of God—with these and such as these, lights of the church and lights of the world, we trace the true succession of the ministry of Jesus, and of them we say, 'These are the servants of the Most High God, and God himself is not ashamed to be called their God, for he hath provided for them a kingdom.'

The following paragraph from the Charge, by Rev. E. S. Gannett, so aptly mingles the statement of a solemn duty, with the solemn reasons and cautions which enforce it, that we are desirous of its wide circulation.

'Give yourself to the ministry among this people. Here is your field of labor, here your sphere of action and influence. Incidentally, and sometimes directly, you may aid the cause of truth and righteousness in the wider circles over which your observation may extend. But this people must secure your chief and permanent regard. They have commited to you the care of their associated religious interests, and have invited you to become to them individually a spiritual adviser and friend. To them you therefore owe your best powers of usefulness. Let them not be disappointed in their expectation of receiving from you the mature fruits of study and the warm effusions of the heart. Do not make your labors in this place the complement of your industry elsewhere. Give to this people the best things that you have to give. Let your sermons from this pulpit be the best productions of your pen, costing you the most diligent preparation. Let your conversation with the members of your society be the richest and most instructive that you ever hold. If there be any thing good in you, let this people have it. They have not called you, nor do they propose to pay you, for taking care of the interests of humanity or of religion every where, or any where else. *Here* is the place for you to work. There is need of the caution which I am now pressing upon you; for the temptations at the present time are strong, to withdraw a minister from the peculiar province of duty on which he is bound to bestow the most faithful attention. Argument and example from abroad may conspire with the impulses of a benevolent heart and the anticipation of great usefulness, to make one anxious to beer a part in the philanthropy which embraces communities and nations in its purposes. Be careful how you let this influence come between you and your vocation as the pastor of this flock. Remember that usefulness has depth as well as breadth, and that Oberlin was as faithful a servant of Christ as Howard. Let every one choose his sphere of usefulness, but when he has chosen it, let him be content to fill it, and not impair the value by enlarging the extent of his labors. One well-finished cottage is worth two half-built houses of far more imposing exterior.'

A sermon on the character and ministry of the late Rev. William Ellery Channing, D. D., preached in the independent Congregational Church, Bangor, at the Annual Thanksgiving, November 17th, 1842. By Frederic H. Hedge. Bangor: Samuel S. Smith. 1842.

This excellent discourse has been two or three weeks upon our table, but has been overlooked amid a press of matter. We have read it with much satisfaction. The plan of the sermon is to delineate what Dr. Channing was and what he has accomplished. Under the first head, he describes him as a *believer* and a *prophet* or *reformer*. We take the following extract from this portion of the discourse.

'The test and characteristic of true faith is, that it opens the mind and gives it a larger range and a livelier apprehension of all truth, instead of confining it, as devotion to a creed does, within a circle of ideas. It gives liberty instead of bondage. Such was eminently its effect with him of whom we are speaking. The Truth made him free. His belief was not so much the result of a mental process, as his whole mental activity was the product of his belief. He believed and therefore spake, he believed and therefore was great. His faith made him whole, his faith made him strong. It informed even his outward man, and gave to that feeble frame, a voice which pierced all hearts. It inspired involuntary homage in all who came near him. It was awful to stand in the presence of one who seemed, to himself, to stand always in the presence of the Invisible. One felt more assured of divine things from merely gazing on his countenance, which wore the reflection of a recent communion with the Highest, like Moses descending from the mount. But like Moses 'he wist not that his face shown.' One might not easily meet with a greater presence certainly, with none more unaffected and free from pretence.'

BOSTON EMPLOYMENT SOCIETY.

This Society went into operation October 24th, 1842.

There have been applications for employment from 748. Employed through the Society, 90. Left the city, mostly by advice of the Society, that employment was so uncertain at this season here, and that they would probably do better at home, 134—224. Remaining on the books of the Society, 524.

Such have been the operations of the Society in its first quarter. When it is remembered that the Society commenced at a season of unusual stagnation of business, the Directors feel they have cause to congratulate themselves upon the success which has thus far attended their efforts, and which they believe will be perfectly satisfactory to its members and the public.

The records of the Society contain highly useful information in regard to all the objects of the association. The public may look with confidence to the future action of the Society in carrying out the principles of its institution, viz: to furnish useful and gratuitous information, both to those who want employment and those who wish for the services of the applicants. The Society begins the new year with renewed assurances of its benefits to all concerned, and commend its interests to the regards of the community.

WALTER CHANNING, *President.*
J. F. TOWNSEND, *Superintendent.*

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars, from the Teachers of the Federal Street Sunday School, by the hand of Theodore Otis, Esq., to constitute their Pastor, Rev. Ezra S. Gannett, a Life Member of the Society.

Also, from the Sunday School in Billerica, under the pastoral care of the Rev. Mr. Dorr, Five Dollars, contributed by the parents, pupils and teachers, to the funds of the Society, in aid of the Agency.

*** Rev. A. M. Bridge, formerly Pastor of the Congregational Church in Norton, Mass., has received an invitation to become the Pastor of the Unitarian Church in Standish, Me. We ought at the time of his leaving his former charge, to have mentioned the testimonial of affectionate esteem and respect for his faithful labors which he took with him. We believe that the people to whom he is to minister, will love him for his work's sake, and prize his services. He is to be installed this month. The sermon on the occasion will be preached by Rev. Andrew Bigelow.

JANUARRY 1, 1843.

The year, that dawned so fair and bright,
Hath through its circuit rolled;
And sadly on the ear of night
Its parting knell is tolled.

And, as a retrospective eye
Upon the page we cast,
On which the mingled records lie
Of all the changeful past!

The trembling hope,—the anxious fear,
The deadly, withering blow,
Which made our hearts all desolate
And laid the *dear one* low.

Submissive let our spirits bow
Before a Father's throne,
And, while we feel the chastening hand
Exclaim—'Thy will be done.'

Though fondly still affection weeps
Over the hallowed bed,
Where the loved form in silence sleeps
Among the dreamless dead,

Yet faith would lift our smitten hearts
Above the lifeless clod,
To where, on viewless wings, the soul
Hath soared to meet its God.

Our Father hath but called his own
Back to his arms of love,
To dwell forever near his throne
And do his will above.

Awhile, then, *sainted one*, farewell,
Thy pilgrimage is o'er,
And sweetly notes of welcome swell
From the celestial shore.

No more, with us, thy weary feet
The paths of life may tread,
But to the living fount on high
Thy steps are gently led.

Dost thou, from that bright world of bliss,
Regard *in wonted lore*
Thy sorrowing, sinning friends in this,
And beckon us above?

Then onward let our willing feet
The heaven-ward path pursue,
Till that blessed realm of love shall greet
Our longing, raptured view.

And though through death's dark shades we pass,
And doubts and fears dismay,
The 'Star of Bethlehem' shall guide
And cheer the darksome way.

****.

TEACHER'S SOCIAL UNION.

The Meeting of this Association is postponed from Monday evening, Jan. 2d, to Monday evening, Jan. 16th, to meet at the Suffolk street Chapel.

DAVID PAIGE, *Secretary.*

UNION PASTORAL ASSOCIATION.

Will meet in Boston, at the house of Rev. S. K. Lothrop's, on Tuesday, Jan. 10, at 11 o'clock, A. M.

SAMUEL OSGOOD, *Secretary.*

FRANKLIN EVANGELICAL ASSOCIATION.

The members of this Association, are invited to meet in Northfield, on Monday, January, 9th, 1843.

By order of the Scribe.

OBITUARY.

For the Register and Observer.

NAHUM HARWOOD.

Died in Littleton, on the 20th inst., Col. Nahum Harwood, aged 46, and the only surviving member of a once numerous family—inheriting as it was thought a feeble constitution, the tendency of which was to consumption; his numerous friends were looking almost daily for some manifestation of this insideous but fatal disease.

When therefore he was first taken ill there was little apprehension of the melancholy result from the circumstances that his lungs seemed in no way affected by his disease. But after a most distressing sickness of ten days with little or no amelioration of his complaint, exhausted nature gave way and the earthly house of his tabernacle was laid aside, we trust for that building of God not made with hands eternal in the heavens.

On a post mortem examination it was found that a common field bean taken into the stomach several or many days previous, had made a lodgment in and found its way to the end, of what I believe anatomist call the 'Appendix, vermis formis,' a small sack or pouch some two or three inches long, with an opening not larger than a knitting needle. This caused a violent inflamation of the part affected, which spread rapidly over a large portion of the abdomen, till mortification supervened and death ensued.

The apparently and unexpected death of Col. H., and from a cause so hidden and unlooked for, produced no ordinary sensation among his numerous connexions and no less numerous friends. It seemed one of those awe striking providences which bid the living pause, and reflect on the brittle tenure by which life is sustained and the utter vanity of worldly expectations and hopes.

Col. H. occupied a wide sphere of usefulness for one of his profession and bodily infirmities. And this sphere even was constantly enlarging as time passing away bore testimony to his ability, integrity and fidelity. He was a farmer, and though possessing feeble health, he constantly superintended his somewhat extensive operations. Few cultivators of the soil were more intelligent, systematic and successfull.

In earlier life he was an acceptable teacher of youth. He had also been entrusted with most offices in the gift of the town and at his death was one of the standing school Committee. He had been fond in past years of the military profession. But subsequent views of Christian truth and duty, modified, if not entirely corrected this passion. Temperance reform found in him an early and warm friend. At his decease he was President of the Washingtonian Society, and ever gave to it and the cause hearty and efficient aid.

Col. H. was formerly ranked and co-operated with those who are called Ultra-Abolitionists, and was I think once put in nomination by them for the State Senate. But for a few of the last years of his life, this class of reformers had less of his sympathy, counsel and aid, though he remained to the day of his death, the warm and decided friend of the slave and advocated his cause through evil and good report. He was a professor of religion, and loved and honored true christians of every name.

The death of such a man in the very prime of life, and in the midst of increasing usefulness is a public loss. The community, as well as relatives, mourn. But God who made the breach we trust will heal it; heal it in the hearts of his bereaved and afflicted family, who mourn the death of a tender and affectionate husband, a kind and indulgent father; heal it in the hearts of the community by causing the mantle of Elijah to fall on some Elisha, who shall go forth in the spirit and power of the good, to enlighten the ignorant, reform the vicious, free the slave, bless the poor, and save from error, sin and death.

Blessed are the dead who die in the Lord, they rest from their labors and their works do follow them.

GENERAL INTELLIGENCE.

City Government.—Our city government for the ensuing year was organized on Monday.

Prayers were read by Rev. Dr. Eastburn, and the oath of office was administered to Mr. Brimmer, the Mayor elect, by Chief Justice Shaw, after which the oaths were administered by the Mayor, to the Alderman, and to the members of the common council.

The customary address was then made by the Mayor to the two branches.

The address was excellent,—sensible, and highly practical—a plain business document, that shows a sincere desire and purpose, on the part of the Chief Magistrate of our city, to uphold and advance, as far as may be in his power, the best welfare of our city,—the interests of religion and virtue, of education and humanity. We would quote largely from this address, did our limits permit,—particularly from the facts relating to our prisons and schools. We give at present, only the two following paragraphs.

With regard to the police of the city, I have only to say, that it falls necessarily under my supervision, and will receive my particular attention. It will be for the City Council to decide whether the usual appropriation heretofore made, is sufficient to meet the increased duties required of the police, in consequence of the increase of inhabitants, of business, and by the great influx of strangers. It is for us to see that our beloved city shall not be for rogues and vagabonds, a residence either agreeable or safe.

If there are any institutions of which our fellow-citizens may be justly proud, they are our Public Schools, and to them the credit is due, since, from the earliest time, they have seen the immense importance of a sound education for their children, and have never hesitated cheerfully to pay the tax requisite to accomplish it. Taken at the tender age of four years, the son of the poor but respectable individual, may be advanced through all the steps of the primary and grammar schools to the high school, where his mind may be imbued with the higher branches of an English education; or if it is preferred, he may receive at our excellent Latin School, a *thorough* preparation for any university in the country. Can any system be more beautiful? Can any practice be more republican? Happy the people whose sons and whose daughters may be well instructed at the public charge; and happy, thrice happy that community, all of whose children shall receive a physical, moral, and religious education, to the glory of God, and the service of the State.

The New Exchange.—The formal opening of the new Exchange, recently erected in this city, took place on Monday, the first business day of the new year. At one o'clock a large company of respectable citizens assembled in the Reading Room of the New Exchange. The President of the Boston Exchange Company, Robert G. Shaw, Esq., having been unavoidably absent, the company was addressed by Andrew E. Belknap Esq, who gave a brief sketch of the history of proceedings in the erection of this building, which he closed by saying.

'I will detain you with no further remarks but in behalf of the Directors and of the Boston Exchange Company, I now give you a cordial and hearty welcome to this Hall, with devout aspirations to the Dispenser of all good that your commercial pursuits may be attended with as much fidelity and success as has attended the erection of this edifice.'

After Mr Belknap had concluded his remarks, the company was addressed by J. Thomas Stevenson Esq. We regret that we have not room for the entire address. In the course of his remarks Mr S. submitted the following resolutions.

1st. Resolved, That this room, which has been provided for a public Exchange, is admirably calculated for the purpose for which it is intended; and that the convenience of *all* classes of our merchants will be promoted by daily meetings in this Hall.

2d. Resolved, That the rapidly increasing population and business of our city have rendered such a place of public resort not only desirable but necessary.

3d. Resolved, That the merchants of Boston owe their thanks to the building committee and architect of the Boston Exchange Company for the judicious arrangements, which render this room at once so convenient and agreeable.

4th. Resolved, That we will, by daily visits to this room, during change hours, secure to ourselves the many advantages which may be made to flow from more frequent intercourse with one another.

The following quotations are the closing parts of the address.

Let this beautiful hall be a temple dedicated to honesty and fair dealing, and let all who enter be their votaries.

Let it be as free as the air we breathe, and let those who come here see to it that it is as pure.

Let an honest purpose inspire every one who sets his foot upon this floor; and let truth in all its beauty proceed from every lip which is moved here.

Let high honor be at home within these walls, and degrading purposes of fraud seek out their proper hiding places.

Let it be indeed the temple of honesty, and let that splendid dome never echo back the words of deceit.

Let those tasteful pillars support a roof which shelters only high-minded men; and let him who entertains any design of double-dealing know that he is the only person whom the merchants of Boston do not wish to meet with here.

Let mercantile honor be the watchword at that door, and may it be an impassable barrier to him who does not possess himself of that watchword.

Let those of us who are to assemble here realize that we have in our keeping the fair fame of the merchants of Boston, and that it will depend upon us whether the prayer, which is inscribed upon the beautiful glass above us, 'sicut patribus sit Deus nobis,' shall be answered or not.

Let there be no distinction here excepting between honor and dishonor; and let the lines which separate these be at least the limits of this building.

Let unflinching honesty hold its head high here, and let any thing short of that feel its own degradation here.

Let the inordinate desire to grow rich in a day stand abashed here, in the presence of those who labor that they may enjoy.

Let even-handed justice consort here with open handed charity.

Let stern integrity shed her influence from this hall throughout our city, and let gilded avarice see here how mean she is.

Let the words that are spoken here be as stringent as the bonds that are written elsewhere.

Let honest misfortune meet with no rebuke here.

Let these things be, gentlemen, and all the purposes of the building will be answered.

From Texas.—Advices from Galveston to the 10th instant were received at New-Orleans on the 13th.—The principal matter given in the papers consists of extracts from the President Houston's Message to the Texan Congress, which was delivered by him in person on the 1st.

'For the want of means every possible embarrassment has been presented to the administration. Texas, in truth, presents an anomaly in the history of nations, for no country has ever existed without a currency, nor has any Government been administered without means.'

The accounts from the army were still uncertain, but the most generally received report was that Gen. Somervell marched on the 20th November for the Rio Grande with about 700 men and one field piece.—These men were apparently volunteers, as it is said that most of the drafted men had set out for their homes. The Picayune says that an express rider from Washington passed through Lagrange about the 2d instant with orders from the President to General Somervell. The purport of these orders was not known, but it was currently reported in Lagrange that they would delay the march of the army.

The Custom House in the San Augustine district is closed and no duties are collected. It is said that people all along the line from the Red River to the mouth of the Sabine, openly defy the collectors and bring in their goods from the United States, with as little hindrance as they would meet with in transporting them from one county to another.

The collector at Galveston lately found thirty pieces of silk handkerchiefs packed snugly in a barrel of flour, and a baker at Galveston, who had purchased some flour, which had passed inspection, found a quantity of silks packed in one of the barrels. Apprehensions are entertained that a quantity of goods have been smuggled on the coast between Galveston and Sabine Pass, and the collector at Galveston has chartered the sch. Santa Anna, to act as a revenue cutter and make occasional trips along that coast.

California.—Senor Almonte, Envoy Extraordinary, &c. from Mexico to the United States, has published in the Madisonian an official *caveat* against migration to California—which was strongly recommended in an article lately published in the St. Louis Republican and other papers—warning all persons not to be deceived by the statements of that article, and informing them that, pursuant to the provisions of a law enacted on the 11th of March last, no foreigner will ever be permitted to colonize, or purchase lands or property in that country, without an express permission from the Mexican Government.

Women's Love of Flowers.—In all countries women love flowers, in all countries they form nosogays of them; but it is only in the bosom of plenty that they conceive the idea of embellishing their dwellings with them. The cultivation of flowers among the peasantry indicates a revolution in all their feelings. It is a delicate pleasure, which makes its way through coarse organs; it is a creature, whose eyes are opened; it is a sense of the beautiful, a faculty of the soul which is awakened. Man understands that there is in the gift of nature a something more than is necessary for existence—colors, forms, odors, are perceived for the first time, and these charming objects have at last spectators. Those who have travelled in the country can testify that a rose-tree under a window, a honeysuckle around the door of a cottage, are always a good omen to the tired traveller. The hand which cultivates flowers is not closed against the supplications of the poor or the wants of the stranger.

Copper and Iron Mines in New Hampshire.—A friend writes to us, says the Boston Post, from Concord, N. H. that Dr. Jackson's geological survey of that State has resulted in the discovery of various mines of copper and iron. 'One of the copper mines in Coos county,' the correspondent says, 'is destined soon to be a great source of wealth to the enterprising people of that section of the State. The mine is inexhaustible, yielding 33 per cent. pure copper of a superior quality, which, with the expense of one cent per pound for transportation, can be brought to Boston in any quantity. The expense of working the mine, is left to the hardy, enterprising, and inventive genius of the people of New-Hampshire, will be so small, that nothing need be feared from competition, foreign or domestic.'

Our further reply to our Orthodox Correspondent, must be postponed to next week.

MARRIAGES.

In this city, on Sunday evening, by Rev. R. C. Waterston, Mr William M. Lawrence, to Miss Susan W. Cane.

In this city, on Wednesday evening last, by Rev. Mr Robbins, Mr Edmund Burke Whitney, to Miss Augusta L. Bouve, all of Boston.

In Cambridge, 22d inst., by Rev Dr. Francis, Lieutenant Chas. Henry Davis, U. S. Navy, to Harriet B. daughter of the late Hon. E. H. Mills, of Northampton.

In Keene, N. H. Dec. 8, by Rev. A. A. Livermore, Mr Charles W. Heaton, to Miss Fanny M. Thomson, all of Keene.

In Hadley, Dec. 27th, by Rev. D. Huntington, Rev. S. G. Bulfinch of Washington, D. C. to Miss Caroline, daughter of Hon. Charles P. Phelps.

DEATHS.

In this city, Dec. 31, Mrs Fanny, wife of the late Mr Hawkes Cushing, 72.

Dec. 27th, Sophia Baxter, youngest daughter of Mr Josiah Stedman, aged 10 years.

On Wednesday last, 28th ult. at his father's residence in Summer street, Mr William Pratt, Jr. 38.

In Charlestown, 31st ult. Mrs Louisa, wife of Mr Daniel Sweetser, 37.

In Needham, 1st inst, Mrs Rebecca Parker, widow of the late Peter Parker, Esq. 82.

In Machias, Me. 26th ult. after a short illness, Charles Hammond, 18—son of Daniel Hammond, of Boston.

In Brookline Dec. 31st, Caroline F. Robinson, oldest daughter of James Robinson, aged 7 years.

In New Orleans, 10th inst. Dr Nathan Washburn, of Bridgewater, Mass.

In Paris, Me. 24th inst. Elder James Hooper, for many years pastor of the Baptist Church in that place, 74.

LATIN LESSONS—Introductory to Andrews' Latin Reader, and Andrews and Stoddard's Latin Grammar, with appropriate exercises for the translating and writing of Latin, by A. H. Weld, A. M., Principal of the North Yarmouth Classical Academy. Published by R. H. SHERBURNE, Boston.

R. H. SHERBURNE keeps a general assortment of School, Miscellaneous and Medical Books; together with the various Standard and Classical Books, used in Academies. For sale 32 Washington st. 1m j7

THOUGHTS ON SPIRITUAL SUBJECTS, translated from the writings of Fenelon—just published and for sale at SIMPKINS'S, 21 Tremont Row. j7

BOOKS PUBLISHED and offered to the trade by SAXTON, PEIRCE & CO, 133 1-2 Washington street, Boston. January, 1843.

Musical Education Society's Collection of Church Music, 4th edition; Paul Percival, a Sea Story for the Young, sixth London edition. Just published.

Discontented Robins, by Miss Fox, new edition; Vestry Singing Book; Western Juvenile Harp; Lectures to Ladies; A Practical System of Book Keeping, by B. Wood Foster. In press.

Gerrish on the Prevention and Cure of disease; Bank of Faith; Plane Geometry; A Treatise on Consumption; In press. Cobbett's American Gardener; Mrs Opie's Works; Miss Mitford's Works; Scott's Poetical Works—Burns' Works—Moore's Works—Goldsmiths Works—Canning's Speeches; Ramble's Book Fishes—do Roman Stories—do Visit Grand Menagerie—do Raree Show—do Birds of Air—Berquin's Study of Nature—Diamond's Study of Nature—Village Stories—Children's Fire Side Books. j7

SERVICES AT THE Ordination of Rev. Amos Smith—A Sermon preached at the Ordination of Rev. Amos Smith, as colleague Pastor of the New North Church in Boston, Dec. 7, 1842, by Francis Parkman, D. D., with the charge, by Rev. E. S. Gannett—Right Hand of Fellowship, by Rev. Mr Huntington, and an appendix. This day published by W. CROSBY & CO, 118 Washington st. j7

NEW MAGAZINE, No. 1.—The Pioneer—a Literary and Critical Magazine, edited by J. R. Lowell and R. Carter, with articles from John Neal, J. S. Dwight, W. W. Story, J. R. Lowell, James Veray, etc., with three elegant engravings—price, 25 cents a number—subscriptions $3 per annum. Received and for sale by W. CROSBY & CO, 118 Washington st. j7

BOOKS AND STATIONERY—Periodicals! Periodicals!!—Unprecedented inducements to periodical readers, either to join the new Circulating Library of Periodicals, and thus secure the privilege of reading nearly every popular work; or subscribe for single works, which will be furnished at greatly reduced rates to subscribers paying in advance, or half yearly in advance. One copy of Graham's or Lady's Book, or any of the three dollar monthlies, and one copy of the Religious and Literary Gem, a $1 work, for $3, or two $3 works and the Gem for $5, or one of the $5 and one of the $3 monthlies for $7, or a $5 work including the Gem for $5, and in the same proportion for more or other similar works, of the same cost. All works delivered in any part of the city immediately on their arrival. A share of patronage is respectfully sofited at WILDER & CO'S General Periodical and Subscription Office, 67 Washington st., opposite the Post Office. d31

EIGHTH VOLUME of the Monthly Miscellany. Edited by Rev. Ezra S. Gannett.

Contents of the January Number.

Where does the New Year find us?
Death a Destroyer and Death a Redeemer.
Thoughts on the Book of Job.
Death of the Good.
Sonnet.
Lessons on the Nativity, a Christmas Sermon, by Rev. Nathaniel Hull.
Greenwood's Sermons.
Notice of Thomas Barnard West.
The Northampton Association of Education and Industry and Co-operative labor.
Notices of Books, Intelligence, &c.

This number of the Miscellany commences the eighth volume of the publication, and is much enlarged, though the price of subscription still remains the same. Numbers for examination will be furnished by applying to the Publishers.

d31 W. CROSBY & CO, 118 Washington st.

California.—Senor Almonte, Envoy Extraordinary, &c. from Mexico to the United States, has published in the Madisonian an official *caveat* against migration to California—which was strongly recommended in an article lately published in the St. Louis Republican and other papers—warning all persons not to be deceived by the statements of that article, and informing them that, pursuant to the provisions of a law enacted on the 11th of March last, no foreigner will ever be permitted to colonize, or purchase lands or property in that country, without an express permission from the Mexican Government.

Women's Love of Flowers.—In all countries women love flowers, in all countries they form nosogays of them; but it is only in the bosom of plenty that they conceive the idea of embellishing their dwellings with them. The cultivation of flowers among the peasantry indicates a revolution in all their feelings. It is a delicate pleasure, which makes its way through coarse organs; it is a creature, whose eyes are opened; it is a sense of the beautiful, a faculty of the soul which is awakened. Man understands that there is in the gift of nature a something more than is necessary for existence—colors, forms, odors, are perceived for the first time, and these charming objects have at last spectators. Those who have travelled in the country can testify that a rose-tree under a window, a honeysuckle around the door of a cottage, are always a good omen to the tired traveller. The hand which cultivates flowers is not closed against the supplications of the poor or the wants of the stranger.

Copper and Iron Mines in New Hampshire.—A friend writes to us, says the Boston Post, from Concord, N. H. that Dr. Jackson's geological survey of that State has resulted in the discovery of various mines of copper and iron. 'One of the copper mines in Coos county,' the correspondent says, 'is destined soon to be a great source of wealth to the enterprising people of that section of the State. The mine is inexhaustible, yielding 33 per cent. pure copper of a superior quality, which, with the expense of one cent per pound for transportation, can be brought to Boston in any quantity. The expense of working the mine, is left to the hardy, enterprising, and inventive genius of the people of New-Hampshire, will be so small, that nothing need be feared from competition, foreign or domestic.'

SONGS AND BALLADS, translated from Uhland, Korner, Burger, and other German Lyric Poets, by Charles T. Brooks, pp. 400, 12mo.

Published by J. MUNROE & CO, 134 Washington st. d17

BOOKS IN RICH BINDINGS—Shakspeare Gallery; Poetic Wreaths; Scott's Lay and Ballads; Kirk White's Poems; Sacred Poetry; Pope's Works; Milton; Gray; Goldsmith; Hemans; Thompson; Shakspeare; Byron; Poetry of Flowers; Lady's Book; Johnson's Life and Works; British Poets; Gallery of the Graces; Letters from under a Bridge; Spanish Ballads; Mrs Sigourney's Pleasant Memories—Greenwood's Sermons of Consolation—Channing's Works, 5vols.

Juveniles—Illustrious Children, by Mrs Strickland—Young Islanders—Quentin Harewood—The Rollo Books—The Lucys—The Jonas Stories; Mary Howitt's Works—Miss Martineau's do—St. Nicholas Annual—Useful Stories—Hudson's Stories—Flower People—Fontaine's Fables—Boys and Birds—Gem—Kings of England, etc.

The above are selected from a large collection of works, suitable for presents, to which we would invite the attention of those purchasing. A good collection of handsomely bound Bibles, Prayer Books, etc. for sale by J. MUNROE & CO, 134 Washington st. d31

THE BOSTON COMMON—An historical account of Boston Common, beautifully printed and bound. Just published and for sale by WM. D. TICKNOR, Agent, corner of Washington and School streets. d10

A NEW WORK—Prospectus of the Pioneer, a Literary and Critical Magazine, edited by J. R. Lowell and R. Carter.

On the first of January, 1843, the Subscribers will commence the publication of a Monthly Magazine, with the above title. The Contents of each Number will be entirely Original, and will consist of articles chiefly from American Authors of the highest reputation.

The object of the Subscribers, in establishing the Pioneer, is to furnish the intelligent and reflecting portion of the Reading Public with a rational substitute for the enormous quantity of thrice-diluted trash, in the shape of namby-pamby love tales and sketches, which is monthly poured out to them by many of our popular Magazines,—and to offer, instead thereof, a healthy and manly Periodical Literature, whose perusal will not necessarily involve a loss of time and a deterioration of every moral and intellectual faculty.

The Critical Department of the Pioneer will be conducted with great care and impartiality, and, while satire and personality will be sedulously avoided, opinions of merit or demerit will be candidly and fearlessly expressed.

The Pioneer will be issued punctually on the day of publication, in the principal cities of the Union. Each number will contain 48 pages, royal octavo, double columns, handsomely printed on fine paper, and will be illustrated with Engravings of the highest character, both on wood and steel.

Terms—Three Dollars a year, payable, in all cases, in advance. The usual discount made to Agents. Communications for the Editors, letters, orders, &c., must be addressed, post paid, to the Publishers, 71 Washington st., opposite the Post Office, Boston. LELAND & WHITING. n26

GREENWOOD'S SERMONS—Just published, sermons of Consolation, by F. W. P. Greenwood, D. D. Minister of King's Chapel, Boston—this day received, for sale by TICKNOR, corner of Washington and School sts. d10

HOLIDAY GIFT FOR 1843.

A CHRISTIAN Father's Present to his Family, the most splendidly illustrated and cheapest work ever issued on the American Continent, containing more than five hundred engravings, entirely new and original, designed and executed by the most eminent artists of England and America. Cost of preparing the work, $5000. Price, $2,50.

Bible Biography, or the lives and characters of the principal personages recorded in the sacred writings; practically adapted to the instruction of youth and private families; together with an appendix, containing thirty dissertations on the evidences of divine revelation, from Timson's Key to the Bible; being a complete summary of Biblical knowledge, carefully condensed and compiled from Scott, Doddridge, Gill, Patrick, Adam Clarke, Pool, Lowth, Horne, Wall, Stowe, Robinson, and other eminent writers on the Scriptures. Robert Sears, Editor. Embellished with several hundred engravings on wood, illustrative of scripture scenes, manners, customs, &c.

Also, another new and beautiful work, just received from the Press by R. Sears, containing 500 pages of reading matter and 500 beautiful engravings, Wonders of the World, in nature, art and mind, comprising a complete library of useful and entertaining knowledge. The Engravings of views of Cities, Edifices and other great works of Architecture, Monuments, Mechanical Inventions, Ruins, Illustrations of the manners and customs of different Nations, Religious Rites and Ceremonies, Cataracts, Volcanoes, Curiosities, Trees, Beasts, Birds, Fishes, Reptiles, and the numerous objects contained in the fossil, vegetable, mineral and animal kingdom.—For sale by OTIS BROADERS & CO, 120 Washington street, Boston, up stairs. d24

GOOD BOOKS FOR PRESENTS.

REFLECTIONS in Retirement, 2d edition—this day published.

Selections from the writings of Fenelon, by Mrs Follen.

Ware's Discourses; Ware on the Formation of Christian Character.

Greenwood's Lives of the Apostles; Brooks's Monitor; Furness's Prayers.

Butler's Analogy of Religion; Latimer's Sermons; Dewey's Sermons; Moral and Spiritual Culture, by R. C. Waterston.

Channing's Works; Selections from Jeremy Taylor; Last Days of the Savior; Womans' Mission.

Livermore's Commentary; Ware's Life of the Savior; Alice Bradford, or Experimental Religion.

Farr's Family Prayers; Living for Immortality, by John Foster; Imitation of Christ, by Thomas A. Kempis; Greenwood's Sermons of Consolation.

Offering of Sympathy; Meditation for the afflicted and sick; Ware's Inquiry Concerning Religion.

Milman's History of Christianity; Mosheim's Church History—for sale at SIMPKINS'S, 21 Tremont Row. d24

GIFT BOOKS FOR CHRISTMAS AND New Year—WM. D. TICKNOR, corner of Washington and School sts, has for sale a beautiful assortment of Annuals and other books for Presents, among those already received are the Keepsake, Book of Beauty, Friendship's Offering, Forget Me Not; Drawing Room Scrap Book; the Gift, Christian Souvenir, Rose of Sharon, Juvenile Scrap Book, the Rose, &c.; all with splendid illustrations, and bound in elegant style. Fine editions of standard works, also in rich bindings, among which are Lockhart's Spanish Ballads, new edition, beautifully illustrated; Lalla Rookh; Campbell, Rogers, Byron, Wordsworth; Hemans; Burns, Crabbe, Moore, Clarendon's History of the Rebellion; Waverly Novels; Marmion; Childe Harold; Percy's Reliques of Ancient Poetry; Spenser's Fairy Queen, Mohere, Racine, Fontaine's Fables, with illustrations; Tennyson's Poems, Motherwell's Poems, Longfellow's Voices of the Night and Ballads; Willis, Bryant; Greenwood's Sermons; Chs. Lamb's works, Griswold's Poets and Poetry of America; Reese's do; Velvet Bibles; Church Prayer Books, Campbell's British Poets, Fenelon, &c. All the new Juveniles for sale as above. d24

NOVEMBER TRACT, No. 184—Righteousness the central principle of Christianity, and the true basis of the Unitarian denomination, by Ezra S. Gannett, being No 184 of Unitarian Tracts for November. This day published, by J. MUNROE & CO, 134 Washington st. d24

THE SLEEPWAKER—The Sleepwaker, a tale from the German of Heinrich Zschokke.

'There are more things in Heaven and earth,
—Horatio.
Than are dreamed of in your Philosophy.'
—Hamlet.

Just published and for sale by J. MUNROE & CO, 134 Washington st. d24

CHRISTMAS AND NEW YEAR PRESENTS.—The Annuals for 1843—Beautiful Miniature editions of the Standard Poets.

Juvenile Books—A large and well selected assortments of Children's Books suitable for presents.

Bibles and Testaments in beautiful bindings.

Portfolios a variety of patterns.

Portable writing Desks, Ladies Work Boxes, and Pencil Cases.

For sale at SIMPKINS'S 21 Tremont Row.

GAITER SHOES—A fine assortment of thick soled Gaiter Shoes—just received and for sale low at T. H. BELL'S, 155 Washington st. d10

PERIODICALS! Periodicals!!—Individuals and Clubs about to renew their subscriptions for another year, are particularly invited to call, before subscribing, at WILDER & CO'S General Periodical Agency Office, 67 and 71 Washington street, directly opposite the Post Office, where are to be had more than one hundred different works. More liberal inducements will be offered than ever, particularly in cases where more than one work is wanted. d17

SAXTON, PEIRCE & CO, Publishers, Booksellers, Stationers and Periodical Agents, 133 Washington st., Boston, offer for sale on the most reasonable terms, a very large and extensive variety of miscellaneous books, of standard value; also, all the new publications of the day, Annuals and splendidly illustrated works, suitable for Presents, the coming Holidays. We commence our list today, and shall continue it from week to week.—Please preserve the list for the holidays.

The Gem of Loveliness for 1843, with beautiful landscape illustrations—bound in green silk, rich gilt.

Heath's Book of Beauty, 1843, with beautifully finished engravings, from drawings by the first artists, edited by the Countess of Blessington—bound in blue silk, gilt.

English Pearls, or the Portraits for the Boudoir; a series of highly finished engravings, from drawings by eminent artists—engraved under the superintendance of Mr Chas. Heath, with poetical illustrations.

Fisher's Drawing Room Scrap Book, edited by Mrs Ellis, with 36 elegant steel plates, price $4.

The Keepsake, edited by the Countess of Bless

POETRY.

For the Register and Observer.

SEASONS RETURN, BUT NOT THE DEAD.

Breezes, ye're coming o'er mount and stream,
Ye are waking the earth from its joyous dream:
Brightly and long hath our way been spread,
With the fragrance and beauty the summer hath shed,
And the carol of gladness through grove and bower
Hath filled with soft music, each swift-told hour.

Breezes, ye're coming, ye're coming! I know
Ye will sweep o'er the river to silence its flow;
Ye have stolen from earth its rich emerald hue,
Ye have borne on your pinions the glittering dew;
Ye are throwing your chain on the silvery wave,
And stilling the cadence its ripples gave.

Breezes ye're coming, ye're coming! I hear
The rush of the wintry blast in my ear.
How swiftly the days roll on, and bring
Each in its season: the gladsome spring,
And the long bright summer, and harvest-time,
And the wintry hours with their merry chime.

Breezes ye're coming, but bear ye on,
Aught that hath long from our gaze been gone?
Do ye bring us the feet of the loved ones back,
To our lonely paths, from their distant track?
Do ye bring to us back, the glad tones and the free,
That awakened the echoes of melody?

There was beauty that blushed in its queenly pride,
As gaily it danced on life's sparkling tide.
There was joy with the flush of its rosy light,
And hope, with its eye ever clear and bright:
Breezes, ye come over mount and wave;
Do ye bring these back from the silent grave?

There was love with its kindling brow and cheek,
And fancy that dreamed what it could not speak:
There were sunny hearts where affection played,
Where a breath of sorrow had never strayed:
Breezes, ye come o'er the hills and streams;
Do ye bring these back from the land of dreams?

There were young hands binding the wreath of fame,
And young feet that trod in its lurid flame:
There were voices that broke upon friendship's ear,
Like the lyre-notes soft, of a brighter sphere:
Breezes, ye come over mount and dell,
Do ye bring these back, that we loved so well?

No, no, ye have traversed not where they tread,
Ye have seen not the light that is round them shed:
Ye bring us no tidings from that blest shore,
Where the chill blast of winter is heard no more:
Breezes, through forest and dingle ye come,
Ye will bear us too, to that beauteous home.

Waltham, Nov. 1841. L. B. T.

MISCELLANEOUS.

The following extracts from an account of the Holy Week, taken from an interesting work on Mexico, recently published in this city, may instruct some of our readers, or if not instruct, they may make them grateful that their lot is not cast in a land where religion is made a matter of superstitious mummery and form.

'On the morning of Palm Sunday, I went to the Cathedral, accompanied by Mademoiselle de —— daughter of the —— Minister. We found it no easy matter to make our way through the crowd, but at last, by dint of patience and perseverance, and changing our place very often, we contrived to arrive very near the great altar; and there we had just taken up our position, when a disinterested man gave us a friendly hint, that as the whole procession, with their branches, must inevitably squeeze past the very spot where we were, we should probably be crushed or suffocated; consequently we followed him to a more convenient station, also close to the altar and defended by the railing, where we found ourselves tolerably well off. Two ladies, to whom he made the same proposition, and who rejected it, we afterwards observed in a sad condition, their mantillas nearly torn off and the palm branches sweeping across their eyes.

In a short time, the whole Cathedral presented the appearance of a forest of palm trees, (a la Birman wood) moved by a gentle wind; and under each tree a half-naked Indian, his rags clinging together with wonderful pertinacity; long, matted, dirty black hair both in men and women, bronze faces and mild unspeaking eyes, or all with one expression of eagerness to see the approach of the priests. Many of them had probably travelled a long way, and the palms were from tierra caliente, dried and plaited into all manner of ingenious ways. Each palm was about seven feet high, so as far to overshadow the head of the Indian who carried it; and whenever they are blessed, they are carried home to adorn the walls of their huts. The priests arrived, at length, in great pomp, and also carrying palm branches. For four mortal hours, we remained kneeling or sitting on the floor, and thankful we were when it was all over, and we could make our way once more into the fresh air.

From this day during the whole week, all business is suspended, and but one train of thought occupies all classes, from the highest to the lowest. The peasants flock from every quarter, shops are shut, churches are opened; and the Divine Tragedy enacted in Syria eighteen hundred years ago, is now celebrated in land then undiscovered, and by the descendants of nations sunk in Paganism for centuries after that period.

But amongst the lower classes, the worship is emphatically the worship of Her who Herself predicted, 'From henceforth all nations shall call me blessed.' Before her shrines and at all hours, thousands are kneeling. With faces expressive of the most intense love and devotion, and with words of the most passionate adoration, they address the mild image of the Mother of God. To the Son their feelings seem composed of respectful pity, of humble but more distant adoration; while to the Virgin they appear to give all their confidence, and to look up to her as to a kind and bountiful Queen, who, dressed in her magnificent robes and jewelled diadem, yet mourning in all the agony of her divine sorrows, has condescended to admit the poorest beggar to participate in her woe, whilst in her turn she shares in the afflictions of the lowly, feels for their privations, and grants them her all-powerful intercession.

On Holy Thursday nothing can be more picturesque than the whole appearance of Mexico. No carriages are permitted, and the ladies being on foot, take the opportunity of displaying all the riches of their toilette. * * *

We walked to San Francisco about ten o'clock, and the body of the church being crowded, went up stairs to a private gallery with a gilded grating, belonging to the Countess de Santiago, and here we had the advantage of seats, besides a fine view of the whole. This church is very splendid, and the walls were hung with canvass paintings representing different passages of our Savior's life; his entry into Jerusalem, the woman of Samaria at the well, &c., which, with the palm trees, had a cool and oriental effect. * *

In the evening, towards the hour when the great procession was expected, we went to the balconies of the *Academia*, which command a fine view of the streets by which it was to pass. Till it arrived, we amused ourselves by looking over the *beaux restes* of former days, the collections of painting and sculpture, the fine plaster casts that still remain, and the great volumes of fine engravings. It was dark when the procession made its appearance, which rendered the effect less gaudy and more striking. The Virgin, the Saints, the Holy Trinity, the Savior in different passages of his life, imprisonment and crucifixion, were carried past in succession, represented by figures, magnificently dressed, placed on lofty scaffoldings of immense weight, supported by different bodies of men. One is carried by the coachmen, another by the aguadores (water-carriers,) a third by the cargadores (porters,) a Herculean race.

First arrived the favorite protectress of all classes, the Virgin of Dolores, surmounted by a velvet canopy, seated on a glittering throne, attired in her sable robes, her brow surmounted by glittering rays, and contracted with an expression of agony; of all representations of the Virgin, the only one which is always lovely, however rudely carved; with that invariably beautiful face of terrible anguish. Then followed the Savior, bearing the cross; the Savior crucified, the Virgin supporting the head of her dying son; the Trinity, (the Holy Spirit represented by a dove;) all the apostles, from St. Peter with the keys to Judas with the money-bag; and a long train of saints, all brilliantly illuminated and attended by an amazing crowd of priests, monks and laymen. However childish and superstitious all this may seem, I doubt whether it be not as well thus to impress certain religious truths on the minds of a people too ignorant to understand them by any other process. By the time the last saint and angel had vanished, the hour was advanced, and we had still to visit the illuminated churches. Being recommended to divest ourselves of our ornaments before wandering forth amongst the crown, a matter of some moment to the Senora A ——, who wore all her diamonds, we left our ear-rings, broaches, &c., in charge of the person who keeps the Academia, and recommenced our pilgrimage.

Innumerable were the churches we visited that evening. * * *

The crowd was immense, but we made our way slowly through it to the foot of each altar, where the people were devoutly kissing the Savior's hand or the hem of his garment; or beating their breasts before the mild image of Our Lady of Grief. Each church had vied with the other in putting forth all its splendor of jewelry, of lights, of dresses, and of music. * *

The prettiest effect in every church was caused by the orange-trees and rose-bushes, which covered the steps of the altars, up to where the magnificence of the altar itself blazed out; and the most picturesque effect was produced by the different orders of monks in their gowns and hoods, either lying on their faces or standing ranged with torches, like figures carved in stone.

In the passage leading to most of the churches was a table, at which several ladies of the highest rank sat collecting alms for the poor. The fair *quetenses* had not been very successful, and that chiefly amongst the lower classes. The fatigue was terrible, walking for so many hours on that bad pavement with thin satin shoes; so that at length our feet seemed to move mechanically, and we dropped on our knees before each altar, like machines touched by a spring, and rose again with no small effort. Of all the churches we entered that night, the cathedral was the most magnificent, but the most beautiful and tasteful was San Francisco. The crowd there was so dense, that we were almost carried off our feet, and were obliged, in defiance of all rule, to take the arms of our *caballeros*. Still it was worth the trouble of making our way through it, to see such a superbly illuminated altar. It was now eleven o'clock, and the crowd were breaking up, as the churches are shut before midnight. In one corner of the middle aisle, near the door, was the representation of a prison, from which issued a stream of soft music, and at the window was a figure of Christ in chains, his eyes bandaged, and a Jew on each side; the chains hanging from his hands, and clanking as if with the motion of his arms. The rush here was immense. Numbers of people were kneeling before the window of the prison, and kissing the chains and beating their breasts with every appearance of contrition and devotion. This was the night before the Crucifixion, and the last scene of the Holy Thursday.

We reached home hardly able to stand. I never felt more dazzled, bewildered and sleepy, but I was wakened by finding a packet of letters from home, which brought back my thoughts, or rather carried them away to very different lands.

On Good Friday, a day of sorrow and humiliation, the scene in the morning is very different. The great sacrifice is complete—the Immortal has died a mortal death. The ladies all issue forth in mourning, and the churches look sad and wan after their last night's brilliancy.'

TURKEY CARPET-MAKING.

On expressing a wish to witness the process of making carpets, we were at first told that it would be attended with some difficulty, as they are entirely made by women; but after some time, an old man was found who agreed to admit us after the women had been sent out of the way. The machinery is very rude and simple, and fully accounts for the difficulty which, according to the Smyrna merchants, exist in executing orders exactly; as it is impossible, on fixing the loom, to tell the exact breadth to which the carpet may stretch making. On entering a court-yard, we saw a large coarse frame, fixed under an open shed, which served as a loom; the horizontal beams of the frame are longer than the upright, and to them the threads of the warp are fastened, being rolled round the upper one, and let out as required, when the finished part of the carpet is wound round the lower beam; these long threads are then separated alternately by rude machinery, and the colored worsteds, which are lying by in large round balls, are tied by a peculiar kind of double knot to each two threads, according to the pattern, which is left entirely to the memory of the worker; after each row of these knots three strong transverse threads of the woof are pressed by hand in and out alternately between those of the warp; the whole is then beaten and pressed together by a heavy bent wooden comb, resembling the fingers of the hand; the ends of the knots are first cut off with a large knife, and the whole is afterwards sheared and made even with a large pair of scissors. Each woman works a breadth of from four to five feet; consequently four or five women would work simultaneously at a carpet twenty feet wide.—*Hamilton's Researches in Asia minor.*

CURIOUS RESULTS OF SCIENCE.

Daniel Davis, Jr. No. 11 Cornhill, one of the most ingenious artizans among us, has lately perfected the process of gilding and silvering by magnetism. The results are both curious and valuable. He can succeed in a few hours, and at a comparatively small cost, in precipitating on the surface of any metal, a coat of pure silver or gold at his pleasure, which not only appears better, but is more permanent than can be applied in any other manner. The coating may be given to any thickness; and by mixing alloy, almost any variety of metallic shade can be obtained; and so perfect is the finish that it is impossible to decide from appearances the pure gold from the gilded article.

Mr. Davis has also a large collection of magnetic implements, and has invented much curious apparatus by which to illustrate the principle of magnetism in an original and surprising manner. By one of these he rings a bell, through a galvanic influence, for hours together, which strikes as naturally as a bell can strike, and puts on an air of perfect unconsciousness that it is doing any thing remarkable. —He can also illustrate the principle of Colt's submarine battery, or furnish to any one the apparatus by which, on a small scale, it may be imitated.

One could learn more of the science by spending a few hours in his room, and witnessing his experiments, than by months of study with ordinary materials.

But the most curious of all is the magic process by which steel knives and forks, German silver spoons and pinchbeck watches, copper spectacles and brass buttons, iron thimbles and lead cups, are speedily covered with a coating of burnished gold.—*Exchange paper.*

APOSTOLICAL SUCCESSION.

A note to Dr. Parkman's Sermon at the ordination of his Colleague.

It can yield no satisfaction to any well-disposed mind to call up the humiliating facts, which history, especially ecclesiastical history, exhibits. But when, in total disregard of such facts, claims of the most extraordinary character are urged, as at the present day, and on the baseless fabric of 'an uninterrupted apostolic succession,' one church presumes to call itself 'the only true church,' and claiming exclusive right to the christian ministry and ordinances, to deny their validity and authority as exercised by others, it is needful, however disgaceful, to expose the arrogance of such assumption. To do this effectually, we need not look beyond the Church of England itself. Many of its most eminent divines, of whom are Chillingworth, Hoadley, Paley, Watson, and more recently the candid archbishop of Dublin, Dr. Richard Whately, have with equal learning and weight of evidence shown the futility of the claim. Some even of their own prelates have treated it with high contempt; and the 'divine right of bishops,' in common with the 'divine right of kings,' has obtained with them like deference with 'the divine right of constables.'

Regarded merely in an historical view, and independent wholly of its intrinsic difficulties, it is impossible to imagine a subject involved in thicker darkness or more inextricable perplexities than precisely this of an 'uninterrupted apostolical succession.' 'If we come to Rome,' says Stillingfleet, (himself a bishop whose learning was excelled only by his moderation,) 'the succession is as muddy as the Tiber itself,' and 'what shall we do to escape out of this labyrynth?' Even Hooker, the great pillar of the English hierarchy, admits that 'ordinations had *oftentimes* been effected without a bishop to ordain, and that therefore we are not, without exception, to urge a lineal descent of power from the apostles.' 'By the loss of records,' says Tillingfleet again, in his Origin of the British Churches, 'we cannot draw down the succession of bishops from the apostles' times.' And when we go back to the papal church through which it is all derived, who that reads but must perceive that of earthly things this is the most doubtful? Here are the memorable words of Chillingworth; 'That of ten thousand probabilities no one should be false; that of ten thousand requisites, whereof any one may fail, not one should be wanting; this to me is extremely improbable, and even cousin-german to impossible. So that the assurance hereof is like a machine composed of an innumerable multitude of pieces, of which it is strangely unlikely but some may be out of order; and yet if any one be so, the whole fabric falls of necessity to the ground.'

Again to turn to a recent writer: 'The transmission of orders from the apostles to an English clergyman of the present day,' says Mr. Macaulay in his masterly reflections on the union of church and state, 'must have been through a very great number of intermediate persons. Now it is probable, that no clergyman of the church of England can trace up his spiritual genealogy from bishop to bishop, even so far back as the time of the reformation. There remain fifteen or sixteen hundred years, during which the history of the transmission of his orders is buried in utter darkness. And whether he be a priest by succession from the apostles, depends on the question, whether during that long period, some thousands of events took place, any one of which may, without any gross improbability, be supposed not to have taken place. We have not a title of evidence to any one of these events!'

But let us admit the succession, such as it is. It leaves little surety whereof to boast; and where the question concerning one's family descent, few, we think, would be found eager to claim it. Even Boronius, the learned but sturdy defender of his church, does not deny—for they were undeniable—the infidelity even to atheism, the profligacy and other enormities which at various periods disgraced the Roman Pontificate. 'We read,' says Macaulay, 'of sees of the highest dignity openly sold—transferred backwards and forwards by popular tumults—bestowed sometimes by a profligate woman upon her paramour—sometimes by a warlike baron upon a kinsman, still a stripling. We read of bishops of ten years old'—of whom the good Borromeo was an instance—'of popes who were mere boys—and who rivalled the frantic dissoluteness of Caligula.' Of such were Alexander VI. and John XXIII. Tradition speaks of a female pope. But be this as it may, it is indisputable that with the beginning of the fifteenth century, there were three popes, and 'infallible heads of the church,' contending to blood for the title of 'holiness' at the same time; and the infallible council of Constance disclaimed or deposed them all for immoralities, or heresies, or both.

Heartily, therefore, can we sympathise with any conscientious divine, be he of the church of Rome or of England, in his honest doubts of the genuineness of his official pedigree. But for his consolation let him know assuredly, that if he be a good man and a good minister, giving himself to his work and adorning the gospel he preaches —*that* shall be to him a surer credential and a better sign of his calling now and 'at the great day,' than if he had the whole house of Aaron for his ancestry, and could trace his descent, through deacons and arch-deacons, through prelates and popes, up to St. Peter, *supposed* to be of Rome, or to Melchisedec, *known* to be kingand priest of Salem.

But we take no satisfaction in this unprofitable subject. It were a painful, as it would be an endless task to adduce the testimonies that might be cited to sustain view we have taken and expose the utter groundlessness of the pretence. But if the reader doubt, let him turn to Bower's History of the Popes; to Burnett's of the Reformation; to Ranke's Political History of the Popes since that period, as translated by Sarah Austin; to L'Enfant's Histories of the Councils of Constance and Basle; to Chauncy's complete View of Episcopacy; to Sparks' Letters on the Ministry, Ritual, and Doctrine of the Protestant Episcopal Church,' which we are happy to learn are about being republished; to Smyth's 'Prelatical Doctrine of Apostolical Succession Examined,' an able work, in which the historical evidence is faithfully exhibited; and, not farther to extend the list, to archbishop Whately's recent 'Dissertations on the Kingdom of Christ'—and he will find incontestable facts and reasonings to justify far stronger language than the writer could prevail upon himself to employ in any discourse from the pulpit.

MUSICAL GIFT FOR THE YOUNG—This day published, containing Musical Anecdotes and Stories, with forty two pieces of original and selected music, by the Singing Master.

The design of this work is to present the science of music before the minds of the young in a pleasing and attractive form—for this purpose we have selected the most interesting stories and anecdotes which have been published, and also the histories of Haydn and Mozart, which we have abridged and prefaced appropriately for this work—for sale by W. CROSBY & CO, 118 Washington st. o15

SERMONS OF CONSOLATION.—By F. W. P. Greenwood, D. D., Minister of Kings Chapel, Boston. This day published; for sale by WM. CROSBY & CO., 118 Washington st. nov 26

FRESH SUPPLIES of the following works, received this day at TICKNOR'S, corner of Washington and School streets—

The Expectant—A new novel, by Ellen Pickering, author of Dan Darrell, The Secret Foe, The Fright, &c. Diary and Letters of Madame D'Arblay, edited by her niece, part 4. No 6 Library of Select Novels, containing Bulwer's Last Days of Pompeii; Nos 19 and 20 Our Mess, Jack Hinton, the Guardsman, by Harry Lorrequer, with illustrations.

Critical and Miscellaneous Essays, by T. Babington Macaulay, in 3vols, 12mo. o29

BOZ'S WORKS IN NUMBERS FOR $4—The complete works of Charles Dickens, Esq. (Boz) containing the Pickwick Papers, Nicholas Nickleby, Oliver Twist, Sketches of every day life, Old Curiosity Shop, with wood cuts, and Barnaby Rudge, with wood cuts, illustrated with 19 steel plates and portrait of the author. Also, done on steel, the best likeness ever engraved of this popular writer. This edition comprises all that Mr Dickens has ever published; and is now published in octavo form, clear white paper, large type, and, furnished at the exceeding low price of $4, formerly sold at $5. The same edition bound in 2 vols, strong leather binding, at $5, formerly sold at $6. Six sets of the work, in numbers, will be furnished at $20, when the money is remitted with the order. The edition is not small, and affords an excellent opportunity for persons to supply themselves at a very low price.

SAXTON & PEIRCE, 133 Washington st. o22

LIFE SAVED AND THE DISEASED RESTORED. A little work entitled 'Facts and Information from distinguished Physicians, and other sources,' on the subject of solitary vice, with directions for the restoration of health when destroyed. We are told, and it is proved, that an evil is in our families and upon our persons, of which we had no apprehension. The facts are astounding! The subject is unobjectionally treated, and the work recommended by gentlemen of the first standing in the different professions, and by the current periodical press. Parents, every body, read this little book. For sale singly, 12 1-2 cents. A liberal discount made to those who buy to sell. At WILDER & CO'S, 71 Washington st. oct 22

MR. ELLIS'S SERMON ON DR. CHANNING. The influence of a great mind, when imbued with the spirit of the Christian Religion. A sermon preached in the Meeting House of the Harvard Church and Society in Charlestown on Sunday Oct. 9, 1842, on occasion of the death of Rev. W. E. Channing D. D., by George E. Ellis. Just published by W. CROSBY & CO., 118 Washington st. o22

WHITBY'S LAST THOUGHTS.—The Last Thoughts of Dr. Whitby; containing his correction of several passages in his Commentary on the New Testament. To which are added, five Discourses, on the Subordination of the Son, &c. Published by his express order. A new edition, to which is prefixed, a short account of Dr. Whitby, with a Catalogue of his works, 1 vol 8vo. For sale by JAMES MUNROE & CO., 134 Washington street. oct 22

HIGHLY IMPORTANT WORK—Raymond's Copy of Gunn's Domestic Medicine—This valuable book was carefully corrected by Dr. G. C. Gunn, agreeably to the most approved practice of medicine, for the use of families. Since its first publication, more than 100,000 copies have been sold in the South and West. It has undergone a revision, been enlarged to 900 pages, and embellished with costly plates, and is elegantly bound, and sold at a much lower price than any other family medical work, approved of the regular faculty. It is clear, concise, and instructing on the art of preserving health, and points out in plain language free from medical terms, the diseases of men, women and children, with the latest and most approved means used in their cure; in it will be found a useful catalogue of medicines, with their doses and properties. Also, a full description of the medical roots and plants of our country with the necessary directions for using them according to the approved practice of medicine. The work is arranged on a very simple plan by which the practice of medicine is reduced to principles of common sense.

Agents who will wait on heads of families are wanted for the country. A large commission will be allowed to men of respectability, who will procure subscribers, and pay for the books as they are taken from the office; such persons will be allowed the exclusive privilege of canvassing whole counties.

Families uniting in the purchase of ten copies or more will receive a liberal discount. Orders addressed to SAXTON & PEIRCE, 133 Washington st. (post paid) will meet with prompt attention. o29

PHILOSOPHY OF THE HUMAN MIND,—Elements of the Philosophy of the Human Mind, in two parts, by Dugald Stewart—a new edition, with the addenda added to each chapter, in one 8vo. vol. of 628 pages. Published and for sale by J. MUNROE & CO., 134 Washington street. n 12

ANNUALS FOR 1843—The Gift, 8 engravings, elegant—the Christian Souvenir, edited by I. F. Shepard, 6 engravings—Friendship's Offering and Winter's Wreath, 10 engravings—the Rose of Sharon, edited by Miss Sarah C. Edgartown, 5 engravings. For sale by W. CROSBY & CO., 118 Washington st. n19

REV. DR. GREENWOOD'S NEW VOLUME OF SERMONS.—Sermons of Consolation. By F. W. P. Greenwood, D. D., Minister of Kings Chapel. Sermons to Children. By F. W. P. Greenwood, D. D. This day published and for sale by JAMES MUNROE & CO., 134 Washington street. nov 26

THE BIBLE—Coverdale's Translation, Biblia, the Bible, that is, the Holy Scripture of the Old and New Testament, faithfully and truly translated into Englishe, 1535, 4to—for sale by WM CROSBY & CO, 118 Washington st. n12

DR. M. R. FLETCHER'S PATENT TRUSS.—This Truss is confidently recommended to the public as the best in use. As such it is recommended in unqualified terms by all the first surgeons in New England. Though of comparatively recent invention, it is fast superceding all others. Simple, adapted to every form of the complaint and exceedingly cheap, it offers in many cases the cure and in all cases perfect relief of that dangerous and troublesome disease HERNIA or RUPTURE. Numerous testimonials from Surgeons and Patients may be seen on application to the subscriber.

The subscriber has fitted up a retired and convenient room with every accommodation, for consultation with patients and application of this instrument to any form or stage of the complaint.

Medford, Mass. L. ANGIER, Proprietor.

From Geo. Hayward, M. D., M. M. S. S. One of the Surgeons to the Mass. General Hospital.

The subscriber, having made frequent trials of the Truss invented by Dr. Fletcher, has no hesitation in saying that he regards it as superior to most instruments of the kind now in use, with which he is acquainted. Its advantages consist in the size and form of the pad, the ease with which it is moved, and the readiness with which the pressure is increased or dimicished.

It is, moreover, in his opinion, as well calculated as any other to produce radical cure of Hernia.

GEO. HAYWARD.

Boston, January 7th, 1841. 3m september 10

VERY IMPORTANT—Dr. S. STOCKING, Surgeon Dentist, has the pleasure of announcing to the citizens of Boston and vicinity, that he has recently made one of the most important discoveries ever made in Dental Surgery, viz:—a DIAMOND CEMENT for filling teeth, when by decay, they are too sensitive or too far gone to be filled with gold or any other hard substance. Its superior advantages over all other cements, have been fully tested; and the great object for which the profession have so long labored, is at length fully accomplished. The best cements that have ever been offered, have uniformly within a few days, when brought in contact with the liquors of the mouth, changed to a dark appearance; and the consequence was, the teeth would partake of the same shade; but the Diamond Cement neither changes its color, nor the shade of the teeth; and for years will remain as bright as the purest gold, and as the color corresponds nearer to the shade of the tooth than gold, it is obviously a highly valuable discovery. Though at first soft and easily introduced into all the irregularities of the cavity, yet, in one hour, it becomes hard like stone, and will remain so for any number of years. Dr. S., by scientific research, has also discovered a suitable Anodyne, that will allay the most acidest toothache, and destroy the nerve of the tooth without producing pain. This is also a valuable discovery, inasmuch as all the preparations hitherto resorted to for the purpose of destroying the vitality of the nerve, have produced the most excruciating pain for at least ten or fifteen hours. Most of the teeth that are usually extracted may be saved by first killing the nerve, and then filled with the cement.

The full set of Paris Instruments, with which Dr. S. extracts teeth, has never been exceeded in perfect adaptation to difficult and almost hopeless cases by any other invention. Artificial teeth set on pivot or gold plate from a single tooth to a full set, either with or without the gums, on the most favorable terms. Particular attention will be given to filling teeth with gold. Price $1, for common sized cavities; and from 50 cents to $1 for filling with cement. Extracting, 25 cents; all operations warranted. Office, No. 166 Washington street, Boston. j21

NEW AND VALUABLE Religious Works, in handsome binding, at low prices, suitable for Christmas and New Years presents—

Mary Lundie Duncan,	price, $7 cts.
Christ Our Law, by Miss Fry,	75
Michael Kemp, the happy farmer's lad,	50
Meditation on Prayer, by Rev H. White,	50
Anecdotes on the Catechism, J. Whitcross,	38
Tales of the Scoth Covenanters, by Pollock,	67
Charlie Seymour, or the good and bad Aunt,	38
Old Humphrey's Observations, new ed,	50
Old Humphrey's Addresses,	50
Bush's Notes on Leviticus,	75
Jay's Morning Exercises, new ed,	$1,00
Jay's Evening do	1,00
D'Aubigne's Reformation in Germany and Switzerland, 3d Am. ed, 3vols,	3,25

For the convenience of persons residing out of the city, we have advertised the prices. A liberal discount will be made from above prices, when sold in quantities—orders solicited.

n19 SAXTON & PEIRCE, 133 Washington st.

NORTHFIELD ACADEMY.—The subscriber a member of the Graduating class of Harvard University, has taken this school, formerly under the care of Mr Phineas Allen, for the ensuing year. The first term will commence on Tuesday, September 13, and continue eleven weeks. Pupils of both sexes will be received, and carefully instructed in all the branches usually taught in Academies. Tuition—English studies $4—Languages $5 per quarter. Pupils from a distance can be boarded in the family of the former Preceptor, at the rate of $1,75 per week for boys, and $1,50 for girls.

Northfield is beautifully situated in the valley of the Connecticut, 14 miles from Brattleboro', and about 80 from Boston, between which places a stage passes daily. T. PRENTISS ALLEN.

Northfield, Aug. 13, 1842.

SCHOOL FOR BOYS.

THE subscriber, Principal of the Hopkins School Cambridge, will receive Boys into his family and pay the most careful attention to their Moral, Physical and Intellectual Education. The course of instruction in the school embraces all branches necessary, as a preparation for entering college, or to fit them for commercial pursuits.

Reference may be made to any of the gentlemen of the University.

Terms—$175 per annum—payable quarterly in advance. The year is divided into four terms of eleven weeks each. Pupils from a distance can, if they choose, remain during the Fall, Winter and Spring vacations, without any additional expense.

N. B. The ensuing term will commence on Monday, Sept. 5th.

EDMUND B. WHITMAN.

Cambridge, Aug. 27.

JENKS & PALMER,

PUBLISHERS AND BOOKSELLERS,

131 Washington street, Boston.

☞ Furnish Country Traders, Towns, School Committees and Teachers on fair terms. j4

DRESSES FOR ONE DOLLAR.

Barrett's Dye-House.

ONLY ONE DOLLAR will, for the present, be charged for dyeing Ladies Dresses, and other Goods in proportion, at Barrett's Dye House; and the public are assured that the Proprietors are determined to keep pace with other Dyers in prices, however low they may be reduced, and also to maintain that superiority in style and beauty of work, which has been so generally accorded to this establishment for nearly forty years.

Goods returned in one week, and satisfaction warranted in all cases. Office 35 Cornhill, Boston.

m7 1y

PRIVATE HOSPITAL IN BOSTON.

SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard Street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation; and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the Iodine Bath, Sulphur Bath, and other medicated baths, as recommended by Dr. Green, of London, in the treatment of various chronic diseases. Terms, $6 to $10 per week. j11

SPLENDID WORKS for Christmas and New Year Presents—the Queens Boudoir; English Pearls; Gems of Loveliness; Fisher's Drawing Room Scrap Book; Heath's Book of Beauty; the Keepsake; the Young Ladies Hand Book of Needle Work; Gift; Rose; Forget me not; Juvenile Scrap Book; Heath's Waverly Gallery; Shakespeare Gallery, Byron do, James' book of Passions; Childe Harrolds Pilgrimage, 62 steel plates; Eliza Cook's Poems; Thomson's Seasons, illustrated; Cabinet of Modern Art; the Poets of America; Milton's Poetical works, illustrated; Roger's Italy and Poems; Shakspeare's Poems; Burns' works, splendid edition; Gray's Poems; Scott's Poetical works; Rose of Sharon; splendid assortment of Bibles and Testaments, english and American editions, &c.

Orders for single books or by the quantity answered at the lowest prices, by SAXTON, PEIRCE & CO, 133 Washington st. A Catalogue will be issued soon. d10

GAITER BOOTS.—A large stock of Ladies Gaiter Boots—just finished and for sale low at T. H. BELL'S, 155 Washington st. d10

NEW NOVEL.—The Quod Correspondence, or the Attorney, in 2vols, 12mo—this day published, and for sale at TICKNOR'S, corner of Washington and School sts. n5

PRICE REDUCED—MR. PUTNAM'S SERMON.—This day published; the second edition of Mr. Putnam's Sermon delivered at the Ordination of Rev. Mr. Huntington with the Charge, Right Hand of Fellowship, Address to the People, &c., &c. Price 12 1-2 cents. This day published by WM. CROSBY & CO., 118 Washington st. nov 9

VALUABLE BOOKS—Lord Bacon's Works, Montague's Edition; Lord Bolingbroke's works, 4v, 8vo, new edition; Napier's Peninsular War, 4 v 8vo; Turner's History of the Anglo Saxons; Washington Irving's works, 12v; Adventures of Gil Blas, illustrated; Macaullay's, Wilson's, Scott's and Talfourd's Miscellanies, 10 v in uniform binding; Percy's Reliques of Ancient Poetry; the Seer and Indicator, by Leigh Hunt; Addison's works, including Spectator, &c. 3v 8vo; Richardson's English Dictionary; Benj Johnson's works, 2v 8vo; Boswell's Life of Johnson, 2v 8vo; Burnett's History of the Reformation; D'Israeli's Novels, 1v 8vo; Russell's Modern Europe, 3v; Gibbon's Rome, 4vo; Milman's Notes; Thiers's History of the French Revolution, 4v; Scott's Novels and Poetical works; Catlin's Indians; D'Aubigney's History of the Reformation, 3v; Rollin's Ancient History, 2v; Smyth's Lectures on Modern History, 2v; Sparks's Life and Writings of Washington, 12v; &c. at low prices—for sale by J. MUNROE & CO, 134 Washington street.

J. M. & Co. keep constantly on hand, a large collection of Books suitable for towns, villages or private libraries. n5

NEW MEDICAL WORK—This day published and for sale at TICKNOR'S, corner of Washington and School streets, a Practical Treatise on Venereal Diseases; or critical and experimental researches on inoculation, applied to the study of these affections, with a therapeutical summary and special formulary, by Ph. Ricord, MD, Surgeon of the Venereal Hospital of Paris, &c. a new translation from the French. n19

GREENWOOD'S PSALMS AND HYMNS.

JENKS & PALMER have just published the thirty fifth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St, Church (Rev. Francis T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, N. Y.—Providence, Newport, R I.—Brattleboro' Vt—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) n12

GATES' ACADEMY, MARLBOROUGH.

THE next Term of this Institution will commence Dec. 6. Tuition in English, $4. Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state that he has been employed by the same Board of Trustees 9 years, with increasing patronage.

S. P. BUCKLIN,
B. W. HILDRETH, } Com. of Trustees.
S. R. PHELPS.

Nov., 1842. 3w

BOOTS AND SHOES.

THEO. H. BELL, 155 Washington street, opposite the old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and Winter Boots and Shoes, of every style and quality, consisting in part of

Ladies Kid and Morocco and lace from		$1,25 to 1,50
do do do Low lace	do	1,00 to 1,25
do Gaiter Boots,	do	1,75 to 2,00
do Gaiter Shoes,	do	1,25 to 1,50
do Kid Ties and Slips,	do	50 to 1,25
do Bronze and Fawn Ties,	do	75 to 1,12
do India Rubbers,	do	75 to 1,00
do Calf and Grain Ties,	do	1,00 to 1,50
do Fur lined walking Shoes,	do	1,75 to 2,00
do Lasting Lace,	do	50 to 1,12
do Buckskin Ties, &c.,	do	1,25
Gents Calf pegged Boots,	do	3,00 to 3,50
do Kid do do	do	2,25 to 2,50
do Stout do do	do	2,25 to 2,50
do Seal do do	do	2,00 to 2,50
do Calf sewed fine,	do	5,00 to 6,00
do do do	do	3,00 to 5,00
do Water proof,	do	3,25 to 5,50
do Cork sole,	do	6,50 to 7,00
do Calf peg'd, sewed, high cut shoes,	do	1,50 to 2,00
do Gaiter and kid dancing pumps,	do	1,00 to 1,75

Also, Boys, Misses and Children's Boots and Shoes, of every style and quality; also, a large assortment of French Shoes. Purchasers are requested to call and examine the above stock before purchasing elsewhere, as they can depend upon having a first rate article at the lowest cash price. o22

TAILORS' TRIMMINGS,

OF EVERY DESCRIPTION, AT THE

ONE PRICE STORE.

No. 28 Washington st., Boston.

C. E. LESTER'S NEW WORK ON ENGLAND.—The Condition and Fate of England, by the Author of the